Robert L. Bee /4
Box U158
University of Connecticut
Storrs, Connecticut 06268

AKWESASNE NOTES

WHERE THE PARTRIDGE DRUMS

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This is the 25th issue of this newspaper since it began in December, 1969

Indian Affairs: a disgrace

DAVID LEVINE © 1971 New York Review—Opera Mundi

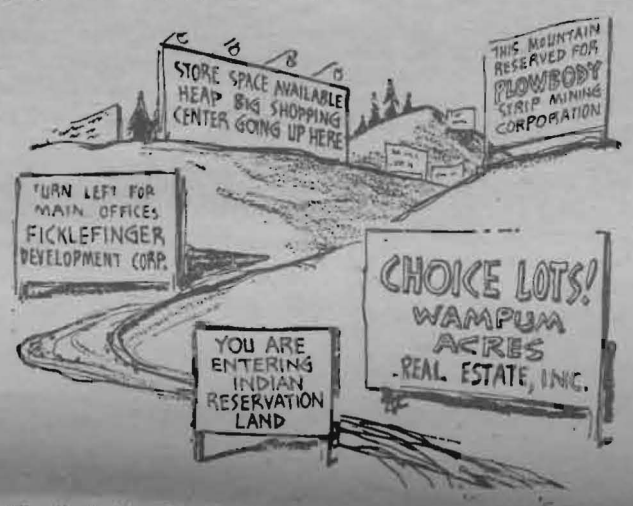
CIVILIZATION OF VULTURES

Genocide in South America continues. A report of the Primitive Peoples' Fund in London (after on the spot investigation) says that unless there is international attention to the situation immediately, "few if any of the still uncontacted and recently contacted Indians of Brazil will survive the next ten years." (See page 20).

In a brilliant (but difficult) analysis, a French *anthropologist tells why he believes his profession is just a tool of imperialism, and why white people continue to try to conquer every thing they come in contact with. Robert Jaulin warns Indians who are thinking of joining the mainstream that they are jumping into a "civilization of vultures" which will end like a "decaying corpse, feeding on its own decaying flesh." (See pages 16 and 17)

America's favorite whipping boy, the Bureau of Indian Affairs was taking a beating this Autumn. First a group of Indian activists were arrested inside the Bureau's offices. Then the usually supportive tribal chairmen publicly broke with the Nixon Administration, saying the Department of the Interior was an agency hostile to the interests of the Indians. Just as the government's PR boys had the mess looking good again, President Richard Nixon said the BIA was a "disgrace". "We should take a look at the whole bureaucracy with regard to our handling of Indian Affairs and shake it up, and shake it up good." Fifteen months earlier, in his Indian Policy Statement, he had promised a "new era."

Then Leon Cook resigned – a Chippewa, and a top man in the BIA. He wrote Louis Bruce, commissioner of the BIA, "I don't know what you owe to anyone. . .and I don't believe you need your job for financial reasons. So I don't understand why you . . .would equivocate or condone the further demeaning and dilution of the bureau's efforts in land and water rights issues. These are gut issues, commissioner." See page 4 and 5 for more details.



The little bit of Indian land left is still target for legislative theft, as in Alaska, or a more recent maneuver, leaving the land in Indian hands for tax and other benefits, but obtaining leases permitting industrial and real estate developments that will ruin the land forever. Often a tribal council recognized by the Bureau of Indian Affairs signs the lease – the people find out when the bulldozers arrive. Such is the case at Tesuque Pueblo near Santa Fe (see page 7), Black Mesa in Hopi and Navajo Nations (page 8 and 9). But the tide may be turning. The Colorado River Indian Tribal Council is enforcing its rights to the land despite the refusal of white squatters to leave (page 10) and the Quinaults in Washington State have kept loggers who are not adhering to good conservation practices from exercising their leases on reservation land. Even on the waters, the Lummis have closed part of Bellingham Bay to non-Indian fishermen (page 11).

Russell Means War

Russell Means War has been elected national coordinator of the American Indian Movement (AIM) at its convention in Minnesota this month. He hopes to expand the organization, stressing that "we must strive to bring back our everyday lives to the Indian way. Means is director of the Cleveland American Indian Center, active in the National Day of Mourning at Plymouth Rock, the BIA citizen's arrest donnybrook last month, Mount Rushmore, and other events of significance to the rising tide for Indian self-determination. More reports on AIM's plans on page 12.

what's it to you?

plenty, we hope.

when you're done reading this newspaper, your job is just beginning: every page cries for your attention, whether you're Indian or not.

It's your paper – and your future.

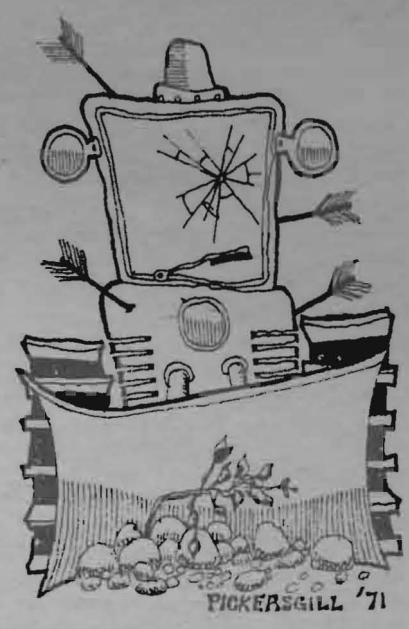
Indians' boycott of Canadian Schools spreading

(SEE PAGE TWO)

RACISM

Many athletic teams and schools call themselves "The Indians" or "The Redskins" or the "Scalpers". A move to do away with such racise nonsense is underway. (See page 18). Most non-Indians can't understand what the fuss is all about. But we think there might be some fuss if an Indian school, such as the Navajo Community College, used the symbol at the left as their "mascot" and called their sports teams "The Whitemen". Other inside-out views are on page 44, as Lee Brightman proposes a Bureau of Caucasian Affairs, and Minnesota Indian college students decide to dig up Pioneer Cemetary. Navajos report on their plans to build a power plant in Los Angeles. Sure.

A NATIONAL DAY OF MOURNING FOR NATIVE AMERICANS HAS BEEN DECLARED FOR THANKSGIVING DAY, 1971, AT PLYMOUTH ROCK, MASSACHUSETTS. ATTEND IF YOU CAN, OR MOURN IN YOUR OWN WAY IN YOUR OWN AREA.
(see page 38)



New York State still hasn't gotten that road through the Onondaga Nation. Despite court injunction and trickery, repudiated agreements, and a visit from the Gov. Rockefeller, the Onondagas have held their ground – literally. See page 13 for the story.

AKWESASNE NOTES

Turn a deaf ear to Ottawa

More Indians join school boycott

Indians accused of blackmail

GLOBE AND MAIL, OCT. 23, 1971

By BARRIE CRAIG

EDMONTON — The growing dissatisfaction of Alberta Indians with their living conditions and schooling could mushroom into a national boycott of Indian schools and Government services.

Parents of close to 1,000 Indian youngsters on three reserves in northeastern Alberta have been keeping their children out of school, to dramatize their opposition to the federal Government's attempts to integrate Indian children in provincial schools and phase-out reserve schools, and to protest the rundown conditions of their reserves and the schools left on them.

The protest, which began last month and has been growing ever since, could expand across the country. Alberta Indians are not denying they could precipitate a province-wide boycott which would see all Indian youngsters out of school. Already Alberta Indians have received indications from Indian leaders in Manitoba and Ontario that those provinces would probably join them.

Harold Cardinal, the eloquent leader of the Indian Association of Alberta, has warned Ottawa that Indians are ready to escalate their battle with the federal Government for better schooling and living conditions.

"If the federal Government does not act, and we cannot get the support of the Alberta Government and the Canadian people, then our leadership will continue to escalate our actions, even if it means every one of our leadership has to go behind bars," Mr. Cardinal told a cheering audience recently.

Arthur Manuel, a youth organizer for the association, said this week: "Up to now, we've been taking out our aggressions on each other—fighting among ourselves. Now our aggression is turning outward. The young people won't back down."

The Indians want the federal Government to scrap its policy of transferring Indian students to provincial public schools and instead build new school facilities on their reserves. They also want Indian Affairs Minister Jean Chretien to personally visit their reserves and pledge long-term improvements in living conditions.

Several telegrams have been sent to Mr. Chretien demanding he tour the reserves, but he has told the Indians that while he is sympathetic his current schedule won't allow him to come to Alberta. He wants them to come to Ottawa. They refuse. They say he must come to Alberta.

Mr. Chretien feels that stopping the integration of Indians into the regular provincial school system would be halting progress and further isolate the Indian from society. But Indian leaders reject the idea. They say it isn't working and the Indian youngsters in the white schools are considered savages. This week 43 Alberta chiefs, at an all-chiefs meeting, sent a telegram to Prime Minister Pierre Trudeau endorsing the school boycott on the three northeastern reserves.

The chiefs have told the PM that the Government policy of financing Indian integration in the public schools at the expense of reserve schools should be reversed. However, they say they are not opposed to exchange programs where Indians would attend white schools and whites Indian schools.

The federal Government inadvertently gave the Indians ammunition for their fight earlier this month when a special assistant to Mr. Chretien was dispatched to tour the northeastern reserves after the school boycott began. He found filthy and overcrowded housing, a polluted swamp that on one reserve is the Indians' only water supply, shacks containing undernourished children, and school buildings badly in need of refurbishing and expansion.

In fact, Robert Moses was so overcome by what he saw he told the Indians: "I can't stand to see any more."

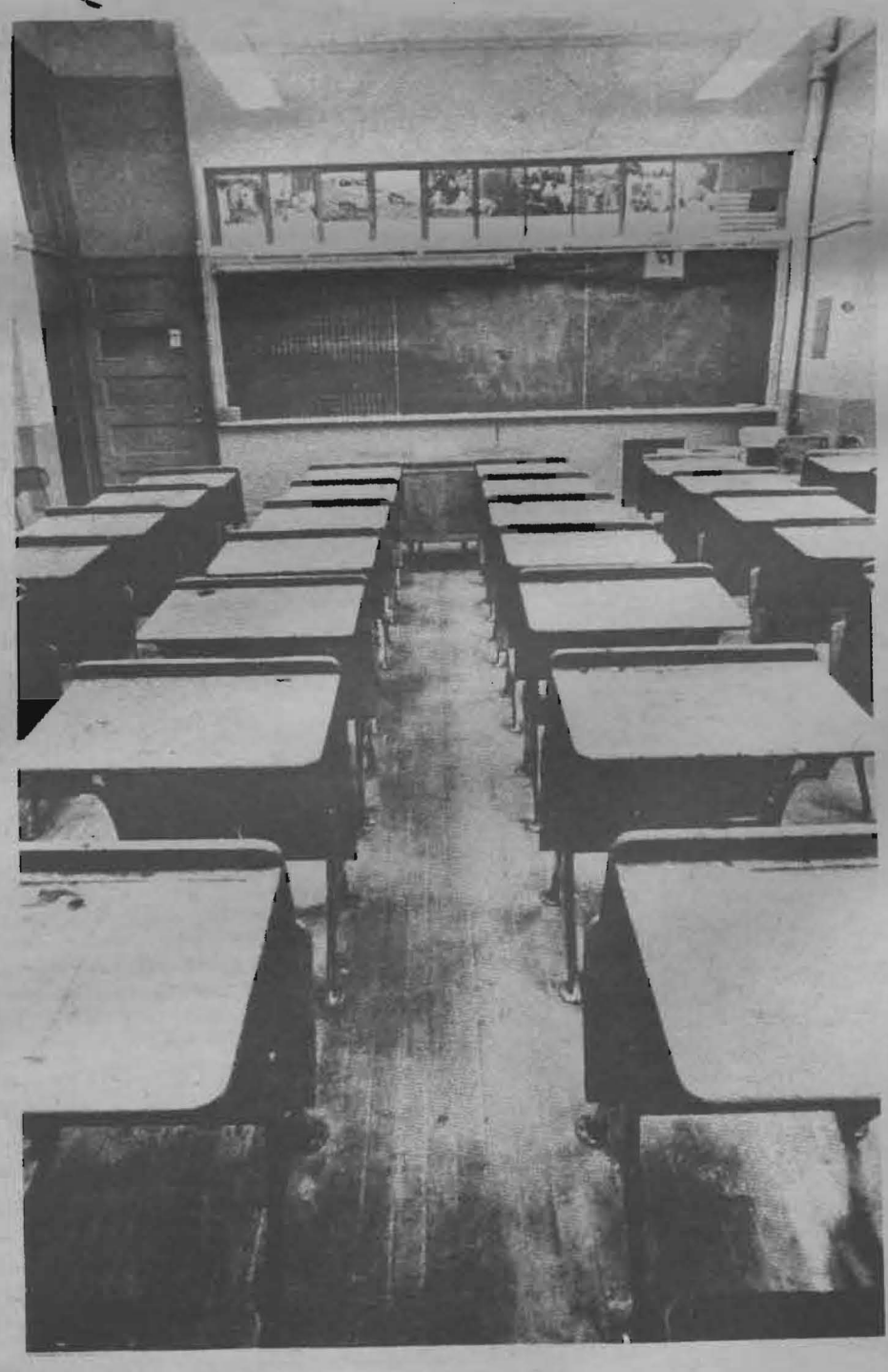
And he claimed Ottawa was being fed innacurate information about living conditions on the reserves by the Indian Affairs department's office in Edmonton.

Fred Plain, president of the Union of Ontario Indians, told a meeting in Edmonton that the living conditions on most of Ontario's 113 reserves are "deplorable" and that his group is prepared to take strike action, to support the school boycott in Alberta and halt the integration of the Indian school system.

At the moment, Mr. Chretien calls the school boycott "blackmail" and refuses to give into it, apparently. He won't come to Alberta. The Indians won't talk to him until he does. And with each speech—and there have been many of them in Alberta the past week—they're becoming more militant.

Meanwhile, Premier Peter Lougheed has sent a telegram to the Prime Minister asking him to take whatever action is necessary to end the impasse.

(More background on the boycott and other Canadian news on p. 37)



The "new look" in Indian schools in Canada — empty. *(Photo: David Fenton, LNS)*

By BOYCE RICHARDSON

The strike, started September 13 by parents at the Cold Lake and Kehewin reserves, not far from the largely French and Ukrainian town of St. Paul, appears to have been caused by a growing awareness among Indian parents that the schools are not meeting the needs of their children.

"The background to this," an Indian spokesman told me by phone, "is that the suicide rate among teen-age Indian girls in Alberta is ten times the provincial average; that 40 per cent of jail inmates in the province are young Indians; that the sniffing of gas and glue by young Indians on the reserves has reached almost epidemic proportions.

"There is absolutely no relevance for Indians in the schooling their children are being given in provincial schools. The dropout rate is just the same as it was, and these parents have begun to realize that though education is the biggest industry in North America, they cannot afford to have a decent school for their children in a community like Cold Lake, which has 1,000 people.

"The parents figure that if their children stay in these schools they will be dropping out in two or three years anyway, and then they will go back to the reserve and get into this desperate cycle of jail and suicide.

"They are prepared to keep them away all year, hoping that they can get schools on the reserve over which they have some control, so they can give their children an education that has some relevance to their needs."

An important element in the dissatisfaction of Indian parents is the quota system applied by local school boards against Indian pupils. This provides for not more than 10 per cent of Indians in any one school, nor more than 20 per cent in any one classroom. So Indian children are being bused past nearby half-empty schools to more distant schools.

There are other unfortunate tales: ten Indian children recommended for remedial training were sent to a school for the mentally retarded, though a local principal said only one of them could have been classified as "possibly retarded."

One school district was receiving a capital grant from the Indian affairs department for a new high school, and at the same time refusing to accept any more Indian students in the elementary schools because the quota had been reached.

In one school white parents complained that Indian children were eating better lunches than the white children. The lunches were paid for by the band council, but as a result of the complaint the principal refused to take delivery of these lunches.

Mr. Chétien's accusation that the parents are trying to blackmail the department brought a sharp reaction from Manitoba Indian Brotherhood president Dave Courchene last week. "The parents are doing the only thing they can do for their children, and I say God bless them. They may not be the only ones who will take such action," he said.

It's *YOUR* problem

The continuation of this paper is in the hands of all who read this. Without you, it will die. With you, it will grow in usefulness for the liberation of Indian peoples, and in the removal of the poison of racism from the system which oppresses them

We need help – and money. We have no paid staff, although we attempt to provide clothing, food, and a modest $30 a month spending allowance to those who spend full time. We need people who will assume responsibility for circulation, for layout, for typing, even for gardening, cooking, and mailing. Spend a week, or a month, or a year.

We do not receive – nor do we want – government or foundation grants. If you value the paper, support it. If you've read this far, see below about how to subscribe,

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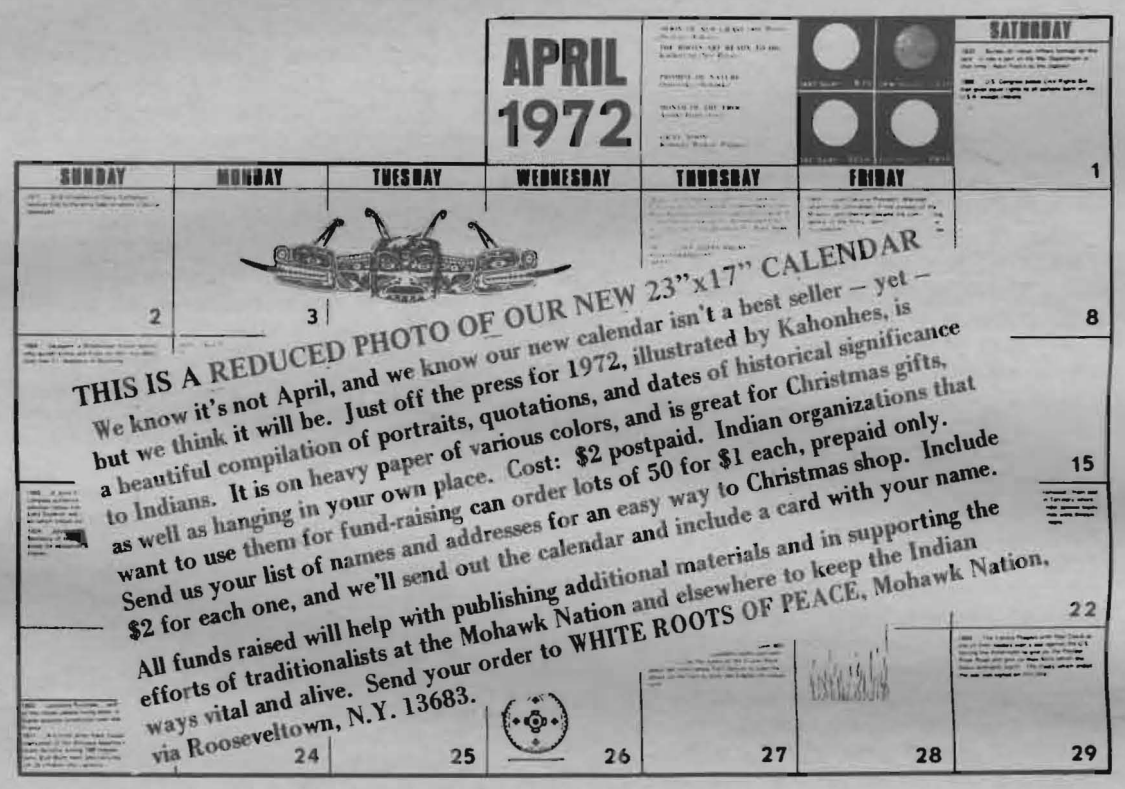
There is no fixed subscription rate. But that does not mean the paper is free. Printing alone for this issue is more than $1700. Postage for the month was over $300. And then there is glue, string, typewriter ribbons, typewriter rental, etc.

Some people have lots of money, others have none. If you want the paper, we'll be glad to send it to you. If you can help with the costs, we will appreciate that. That's the Indian way – make it work.

RARIHOKWATS, Editor
CLAYTON BRASCOUPE, Art & Layouts
plus cooking by Agnes Boots, office help from Howard Mitchell, taxiing by Clarence White, and clippings, suggestions, photos, and the huge task of putting the paper in the mail by hundreds of people at Akwesasne and all over North America. If you read this paper – and help it survive – you're on the staff.

**"I have heard talk and talk, but nothing is done.
Good words do not last long unless they amount to something.
Words do not pay for my dead people.
They do not pay for my country, now overrun by white men ...
Good words will not give my people good health and stop them from dying.
Good words will not get my people a home where they can live in peace and take care of themselves.
I am tired of talk that comes to nothing."**

CHIEF JOSEPH (1832 – 1904) NEZ PERCE


APRIL
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THIS IS A REDUCED PHOTO OF OUR NEW 23"x17" CALENDAR
We know it's not April, and we know our new calendar isn't a best seller – yet – but we think it will be. Just off the press for 1972, illustrated by Kahonhes, is a beautiful compilation of portraits, quotations, and dates of historical significance to Indians. It is on heavy paper of various colors, and is great for Christmas gifts, as well as hanging in your own place. Cost: $2 postpaid. Indian organizations that want to use them for fund-raising can order lots of 50 for $1 each, prepaid only. Send us your list of names and addresses for an easy way to Christmas shop. Include $2 for each one, and we'll send out the calendar and include a card with your name.
All funds raised will help with publishing additional materials and in supporting the efforts of traditionalists at the Mohawk Nation and elsewhere to keep the Indian ways vital and alive. Send your order to WHITE ROOTS OF PEACE, Mohawk Nation, via Rooseveltown, N.Y. 13683.

A SELF-TESTING EXAMINATION FOR INDIAN YOUTH

Read the excerpt below. Understand it. Then select the best answer for each of the questions below. Take all the time you need. Someday you will discover the right answers. Begin.

Crazy Horse's father was my father's cousin, and there were no chiefs in our family before Crazy Horse; but there were holy men; and he became a chief because of the power he got in a vision when he was a boy. When I was a man, my father told me something of that vision. Of course, he did not know all of it; but he said that Crazy Horse dreamed and went into the world where there is nothing but the spirits of all things. That is the real one that is behind this one, and everything we see here is something like a shadow from that world. He was on his horse in that world, and the horse and himself on it and the trees and the grass and the stones and everything were made of spirit,and nothing was hard, and everything seemed to float. His horse was standing still there, and yet it danced around like a horse made of shadow, and that is how he got his name. . .

It was this vision that gave him his great power, for when he went into a fight, he had only to think of that world to be in it again, so that he could go through anything and not be hurt. Until he was murdered by the Wasichus at the Soldiers' Town on White River, he was wounded only twice, once by accident, and both times by someone of his own people when he was not expecting trouble and was not thinking; never by an enemy. . .

They used to say too that he carried a sacred stone with him, like one he had seen in some vision, and that when he was in danger, the stone always got very heavy, and protected him somehow. That, they used to say, was the reason no horse he ever rode lasted very long. . .I think it was only the power of his great vision that made him great. (*From Black Elk Speaks, by John G. Neihardt, Univ. of Nebraska Press)*

Multiple Choice Quiz

1. Crazy Horse was a leader of his people because:
   (a) his father worked for the BIA
   (b) he was Best Dancer at the Homecoming Powwow
   (c) he had long hair
   (d) none of the above ☐
2. Crazy Horse got his vision that gave him his great power from:
   (a) a class in his Indian Studies Program
   (b) while recovering from a hangover
   (c) an idea he saw on TV
   (d) during a smoke-break in vocational training ☐
3. In order to help his people, Crazy Horse:
   (a) got a job with the OEO
   (b) waited for a Ford Foundation grant
   (c) joined the U.S. Armed Forces
   (d) all of the above ☐
4. Indian people no longer think much about visions because:
   (a) they are hard to obtain in one hour on Sunday morning
   (b) they do not like mental hospitals
   (c) they do not know where to apply for one
   (d) visions mean a hard, true life ☐

BACK ISSUES

AKWESASNE NOTES is available on microfilm from Underground Press Package, Bell & Howell Co., Microphoto Div., Old Mansfield Road, Wooster, Ohio 44691, OR from 3M International Microfilm Press, 521 West 43rd St., New York, N.Y. 10036.

Volume One (1969) is out of print, but is available on microfilm as described above. There were ten issues that year. Vol Two (1970) had seven issues. Number one is out of print, but the other six are available for $3.00. This is the eighth issue of Volume Three (1971). Number one is out of print, but a set of the other six papers is $3.00. Single back issues are 50 cents each, postpaid.

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Indians Demand Bureau Reform

BY FRYE GAILLARD

On Sept. 22, more than two dozen Indian protestors were arrested after a brutal slugfest with police in the lobby of the sprawling Bureau of Indian Affairs building in Washington, D. C. The event was dramatic enough to make national headlines, but many Indians believed its real importance lay not in the drama, but in the breadth of its support.

The demonstrators—members of the American Indian Movement and the National Indian Youth Council—were protesting attempts by old-line bureaucrats within the BIA and the Department of the Interior to undermine the reform efforts of BIA Commissioner Louis Bruce. To native Americans, the issue is so basic that nearly every major Indian organization and tribal group has taken a stand on it. Old antagonisms have been buried, at least for the moment, and there has been a very explicit fusion between the left and the center of the Indian political spectrum.

On the same day the Indian militants clashed with D. C. police, a more moderate confrontation was taking place right across the street in the Department of the Interior. A delegation of tribal chairmen—including Peter MacDonald of the Navajos, Buffalo Tiger of the Miccosukees, Wendell Chino of the Mescalero Apaches, and William Youpee of the Assiniboines—were presenting their grievances verbally to Interior and White House officials. The demonstrators from AIM and NIYC specifically endorsed the negotiating efforts of the chairmen, and the chairmen, in turn, endorsed the militant action of the youthful protestors.

The government, as a result, found it impossible to write off the BIA demonstrations as the irresponsible and unrepresentative actions of a few militants. Indeed, there was considerable support for the demonstrators within the BIA. "All of those people are my brothers," said Alexander McNabb, the BIA's director of operating services. "And many of them are my friends." His sentiments were shared by Community Services Director Ernest Stevens, Deputy Director of Economic Development Leon Cook, and BIA legal advisor Browning Pipestem—all of them Indians, all former activists, all brought into the bureau by Louis Bruce as part of what has become known as his "new team."

The team is almost universally despised by the white (and some Indian) career bureaucrats within the BIA, and the events surrounding the AIM demonstration illustrated the rift very clearly. "They also illustrated," said one new-teamer wryly, "which group is on top at the moment . . . and it ain't us."

The protestors, as the new-teamers acknowledged, had arrived at the Bureau with the avowed intent of making a citizens' arrest of Deputy BIA Commissioner John O. Crow, the man they consider a leading saboteur of reform. Crow was not there. He was consulting with angry tribal chairmen across the street in the Department of Interior offices. So the protestors initially barricaded themselves into an office, blocking the door with filing cabinets.

Alexander McNabb was watching the situation carefully since, as director of operating services, he is responsible for building security, and since, as a friend of the demonstrators, he did not want anyone to get hurt. He told RRIC that because he knew the protestors personally, knew he could talk to them effectively, he saw no need for the presence of police. Cook, Pipestem and Stevens offered the same assessment.

"But a couple of our finks," said Cook, "namely Calvin Bryce and Conrad Broadt, called the General Service Administration officers and the metropolitan riot squad, and pretty soon the place was crawling with police. The police rioted, and there you had it."

In any case, whoever called them, the police turned out in force and evicted the demonstrators from the office in which they were barricaded. McNabb says the protestors then went down to the auditorium on the first floor of the bureau to wait for Crow and Bruce and to decide what to do next.

"Meanwhile, I sought out Conrad Broadt, our building supervisor, who works for me, to ask him why so much security," said McNabb. "He seemed very confused. He didn't give any clear answers about why the security was necessary or who had ordered it. So I asked some policemen who their orders came from, but they wouldn't—or couldn't—tell me, even after I identified myself. I was shoved several times by police and threatened with arrest. And I was supposed to be in charge."

Later, McNabb said, the GSA police placed some of the protestors under arrest, without informing them of the charges. "I asked one policeman what the charges were," he recalls, "and he told me 'I don't know, I'll have to check.' All this led to verbal hassles between the police and the AIM people, and there was some pushing and shoving.

"There were some hard feelings by now. Some protestors and BIA staffers were concerned about the way they had been treated. So Ernie Stevens agreed to go upstairs and call the commissioner, who was at the NBC studios, taping an interview for the 'Today' show. Some of the AIM people, including Russell and Ted Means, started to follow him upstairs. But the GSA cops blocked the way, and when Ted tried to get by, one of the cops shoved him down the stairs. He landed in the midst of a bunch of other cops, who immediately started punching him. Of course the other Indians started punching back, and the fight was on. The metropolitan civil disturbance squad swooped in and began throwing people to the floor and beating them. People were dragged out roughly and the doors to the building were locked. It did not take an astute observer to see that Indians were being locked out of the Bureau of Indian Affairs.

"I witnessed all this," McNabb concluded. "And I think I am rather an expert witness. I am a lawyer. I used to be a policeman in Suffolk County, N. Y., and I was appalled at the way the whole thing was conducted."

"And to top it off," added Leon Cook, "the kids were charged with unlawful entry. Can you believe that? Unlawful entry into a public building during working hours. The charges were dropped because they were too absurd to hold up. They were about as absurd as everything else that's been happening around here lately."

Some background on Cook's concerns:

On July 8, 1970, President Nixon handed down his lengthy pronouncements on federal Indian policy. The Indians were stunned. The statement was more than they ever dared hope for: an explicit endorsement of the principle of Indian self-determination without any accompanying termination of federal treaty responsibilities. And more than that, the President spelled out explicitly what he had in mind. He called for the hiring of more Indians within the BIA. He asked Congress to create an independent Trust Council Authority to represent Indian interests in land and water disputes. He urged the BIA to contract with Indian groups to do for themselves some of the same things that bureaucrats had attempted to do for them in the past. And above all, he called for a greater involvement of Indians in federal policy-making.

Some of the Presidential proclamations required congressional action. Others did not. And while the Democratic Congress, perhaps realizing that it had been outflanked, chose not to act on Nixon's package, BIA Commissioner Louis Bruce took significant administrative steps.

Most importantly, he brought into the bureau some 16 young, tough-minded and progressive Indian activists, and put them in key policy-making decisions. He told them to innovate, and he pointed out that their innovations, while unlikely to endear them to the BIA's more traditional thinkers, would be firmly based in Presidential policy.

Exactly why Bruce moved so boldly is open to question. Some, like new-teamers Ernest Stevens and Alexander McNabb, believe he did so because he is a courageous man, an Indian leader determined to do what is right for his people regardless of the odds. Others more cynical, such as Leon Cook, point out that Bruce had little choice, that once Nixon's policy had been announced, the Indian people throughout the country were unwilling to tolerate anything less than an all-out effort to translate the words into results.

Regardless of Bruce's motives, the new-teamers took his instructions seriously. And for a while, things happened around the BIA that had never occurred before. As acting director of economic services, Leon Cook, with the help of such lieutenants as William Veeder and Phillip Corke (who happen to be white), began an enthusiastic defense of Indian land and water rights. Browning Pipestem unearthed the legal justification for a broad range of policies, including an obscure 1946 solicitor's opinion that upheld preferential hiring and promotion of Indians within the Bureau. Ernest Stevens, as director of community services, began revamping the BIA's urban relocation program, and Alexander McNabb plunged into the task of negotiating self-determination contracts with various tribes and Indian groups.

McNabb's experiences were typical. He came to his current position in April, 1970, and he was soon put in charge of contracting, which may be the most important area of reform suggested by the President or undertaken by Bruce's team. Basically, under this procedure, the BIA agrees to pay Indian groups to build their own roads, publish their own newspapers, run their own schools, and provide other services.

"Much of the contracting is routine," says McNabb, "but it pumps between 10 and 15 million dollars into the Indian economy each year. This is first aid. But beyond that, we wanted to use contracting as a device to give Indians genuine control over their own lives. We don't push contracting on the tribes. We don't view it as a panacea. But we believe it is one way that things can be made better.

"I have seen Indians come in here after years of thinking it over," he continues, "and they will sit down and begin speaking in their native language through an interpreter. And what they will say is that 'we want to control our own lives, to make our own mistakes.' And then the bastard bureaucrats try to fight it."

McNabb, like the other young bureau activists, has made it clear that he is not afraid of such fights. And he knew they would come. He had worked in a similar contracting program for the Office of Economic Opportunity. had even written the contracting procedures for that program during the Johnson Administration. When he arrived at the BIA, he found its procedures very narrow and confining by comparison, but he tried to live with them at first and wrote numerous routine contracts between April and November of 1970.

Then, Walter Hickel, who was Secretary of the Interior at the time, appointed a departmental task force to study contracting. The task force deliberated from November until March, and according to McNabb, it came up with a direction, a guiding philosophy, but no real procedures. So from March until May, McNabb wrote new contracting procedures, which were basically accepted by the bureau.

He felt good about the way things were going, believed he was beginning to accomplish something, but in June his mood changed abruptly. More established and more powerful bureaucrats within the BIA and the Department of the Interior solidified their opposition against him, and on June 28 he received a memo from Commissioner Bruce telling him that "because of the critical importance [of contracting] . . . I am taking steps to improve management." Those steps, Bruce said, included taking contracting out of McNabb's hands and putting it under the direction of Calvin Bryce, a white man of the older school, who would report directly to Bruce.

Why? McNabb is convinced that it was a move Bruce did not want to make, a response to growing political pressure both inside the bureau and out. He ress has been made in contracting, because the old-liners are merely covering the same ground.

All this has not gone unnoticed among the country's Indian leadership, and the most outspoken critic has been Navajo Tribal Chairman Peter MacDonald. MacDonald, in a blistering speech to his fellow tribal chairmen earlier this month in Window Rock, Ariz., scoffed at the contention that McNabb was removed in the interests of better management. "If good management is incapable of writing any contracts," MacDonald said, "then maybe management Indian-style is better. At least it gets results."

Louis Bruce (right) Commissioner of Indian Affairs for the U.S., checks out Russ Means' bear-claws after his release from jail. *(N.E.W.S. Photo)*

McDonald also pointed out tnat McNabb's problems were not isolated, but instead were part of a general bureaucratic retrenchment affecting other members of Bruce's new team. Leon Cook, who had been functioning as acting director of economic development, was returned to the post of deputy director, the position in which he had been hired. William Freeman, a white man, was made director. In addition, two of Cook's top aides, William Veeder and Phillip Corke, were ordered to Phoenix and Denver, respectively. Both would have been limited in their geographic scope, and Veeder would have been compelled to participate in a project that he feels will be disastrous to Indian people. (Veeder refused to go. Corke may do the same. And the transfers are being reviewed.)

Ernest Stevens had been functioning as acting associate commissioner for education and programs, one of the top posts in the bureau. But BIA Deputy Commissioner John Crow, who had also reduced Cook's responsibility, returned Stevens to the post of director of community services (the job for which Stevens was originally hired). Crow recommended that the position of associate commissioner for education and programs be abolished entirely. And finally, an Indian preferential hiring policy for the bureau, devised by Pipestem as a step toward self-determination, has been frozen.

Who is responsible for all these decisions? The buck can be passed all the way to the President, but there are a number of intermediate stops in between. MacDonald has his own explanation.

"We are on a collision course with the Department of the Interior," he told the tribal chairmen. "We thought we had a real and permanent victory when Commissioner Bruce and his new team took over the bureau. It is now clear that as soon as Indians gain control of the bureau, that the Department of the Interior created a super BIA operating out of the Secretary of the Interior's office by the Secretary and William Rogers and Wilma Victor. The dominant interests in that department, represented by the Bureau of Reclamation, the Bureau of Mines, and the Bureau of Fisheries and Wildlife, have interests which are hostile to Indian interests. These bureaus and these interests are once again in control of the department and are able to stop the bureau in its efforts to protect Indian rights and to assist the Indian people to achieve self-determination. . . ."

William Rogers, the deputy assistant secretary for Indian affairs, was in the audience at the time, and he was reported to have been stunned by MacDonald's bluntness. But MacDonald had even more unkind words on Wilma Victor, Interior Secretary Rogers Morton's special assistant for Indian affairs. He pointed out that Miss Victor was once superintendent of the Intermountain boarding school, which has been accused of physical and mental cruelty to the Navajo children who have attended it. (RRR, *Vol. 2, Nov. 15-16.)*

The new-teamers, too, are outspoken in their appraisal of Miss Victor. "I hate her," says Ernest Stevens. And Alexander McNabb compares her quite unfavorably to Morris Thompson, an Alaska native who held the same post under Secretary Hickel.

But McNabb is more inclined to place heavier responsibility on Secretary Morton himself. "Hickel was a pretty good guy," McNabb says. "He had some strings on him as far as Alaska was concerned, but elsewhere, he was pretty clean. He was concerned about Indians, and usually tried to do the right thing. Morton is different. He never even talks to those of us brought in by Commissioner Bruce."

Two of Morton's biggest sins, in the view of Peter MacDonald and other Indian leaders, were the appointments of Miss Victor and of John Crow. MacDonald contends that as deputy commissioner, Crow is the "tool" of those who have interests hostile to Indian interests.

Crow denies this. He says he is deeply committed to Indian self-determination and that he has changed no policies. He also says that he respects Bruce's new team, believes many of their ideas are good ones, and has confidence that their managerial skills will continue to improve.

That Crow has played a key role in the bureaucratic retrenchment is clear. What his motives were and what role he will play in the future are matters of dispute. Louis Bruce, in a meeting with the AIM protestors, described Crow simply as "an old football player who has taken the ball and run too fast," and he added, "I think I can work with this man." Ernest Stevens, whose responsibilities were reduced by Crow, shares the commissioner's assessment. "I am willing to try to work with Crow," he said. "My biggest problem with him, in fact, is the company he keeps—Wilma Victor, and the old-line bureaucrats, who are the most arrogant people alive. You try to talk to them about a program and they will interrupt you in the most patronizing way, and say 'Well yes, Ernie, but you are overlooking several points'. . . . I get pretty damn tired of it."

What emerges from all of this is that those who support Bruce's reform program often differ slightly in singling out the major obstacles to it. Some point to Crow. Others condemn the old-line and middle-management bureaucrats in both the BIA and the Department of Interior. Some focus on Wilma Victor, and others on Rogers Morton. But few are willing to leave out the man who raised their hopes in the first place, Richard Nixon.

McNabb and Cook are both convinced that the President's Indian policy statement was rooted in Pat Moynihan's now famous advice that Nixon concentrate his attention on Indians and practice "benign neglect" of blacks for a while. "And to top it off," says Cook, "Nixon has tried to placate the Indian people with mere words. Well, we are smarter than that. It hasn't worked."

Clearly it hasn't, if that was what the President had in mind. The AIM demonstrations and Peter MacDonald's call for a new "war plan" were, as a matter of fact, only two episodes in a groundswell of protest. In addition, there have been letters to the President by the National Congress of American Indians, by dozens of inter-tribal and tribal groups, and most recently, there has even been some Congressional reaction. Sen. Henry M. Jackson has questioned the transfer of Veeder. Sen. John Tunney has issued strong statement on the whole range of BIA policies. Congressman Sam Steiger of Arizona, whose district includes the Navajo reservation, issued a blistering attack on BIA backsliding, and Sen. Edward M. Kennedy announced Administrative Practice and Procedure Subcommittee hearings next month "on possible administrative actions that could reverse the continuing breach of trust between the federal government and the Indian people."

Nixon calls BIA efforts a 'disgrace,' says U.S. will 'shake it up good'

By Charles W. Bailey
Staff Correspondent

Portland, Ore.
President Nixon, calling federal handling of American Indian problems a "disgrace," said Saturday evening that he has ordered the Interior Department to "shake it up good."

In the strongest public condemnation he has ever made of the Bureau of Indian Affairs (BIA), Mr. Nixon said he has "not been satisfied" with the agency, whose bureaucracy "does very little for progress."

The President's comments came in response to a question at a briefing for Western editors. One of them referred to a protest by Indian chiefs from all over the nation who gathered in Washington, D.C., last week to complain about alleged stifling of reforms in the BIA.

Mr. Nixon replied: "Well, frankly, I have not been satisfied with the BIA. I don't think the secretary of the interior is. As a matter of fact, we have been discussing this with Indian leaders for some time.

"I have told him that we should look at the whole bureaucracy with regard to our handling of Indian affairs and shake it up, and shake it up good. That is what he is doing at this point.

"To answer your question: We are not satisfied. We are working on the problem and we hope to do better. Frankly, when you look at how we have handled the Indian problem over the history of this country, it is a disgrace.

"And much is due to the fact that the bureaucracy feeds on itself, defends itself and fights for the status quo and does very little, in my opinion, for progress in the field." Mr. Nixon added that while "there are some good people" in the Indian-affairs bureau, "the bureaucracy itself has not been effective."

Is Dick another Buffalo Bill?

"President Nixon made promises in July, 1970, and he's making promises again. It's like he's the bridegroom and I'm the bride, and for three days now he's been sitting on the edge of the bed telling me how great it's going to be."

— an Indian activist in D.C.

Official of Indian Bureau Quits Post; Bruce Under Fire

(This article is by Frank Wright, staff correspondent for the St. Paul Pioneer Press, and appeared October 26, 1971)

Washington, D.C.
Leon Cook is leaving the Bureau of Indian Affairs (BIA) with a roar.

Leon F. Cook

The 32-year-old Minnesota Chippewa has written a formal letter of resignation accusing the Nixon administration in general and BIA Commissioner Louis Bruce in particular of talking a good game for Indians but equivocating and lacking integrity when it comes to action.

Cook submitted the letter to Bruce on Friday and is sending copies to 300 tribal chiefs and officials of Indian - oriented organizations. The copies are accompanied by a separate statement berating the federal government for failing to protect Indian resources and declaring that he must quit to preserve "my own self-respect."

After working for several years as a field coordinator for the Economic Development Administration, Cook was recruited in 1970 as part of a team of young Indian activists assigned to reform the long-stagnating BIA and implement President Nixon's policy of self-determination for the Red man.

For approximately a year Cook served as a director of economic development at the BIA, a post in which he quickly became a persistent defender of reservation land and water against encroachments from such non-Indian users as other federal agencies, states, cities, timber companies and power companies.

Three months ago Cook was downgraded to deputy director as part of a major reshuffling which saw, in the view of the reformers and many tribal leaders, old-line bureaucrats regaining lost power.

Two weeks ago Cook accepted a job as assistant director of urban affairs for the Minneapolis public school system effective Nov. 12.

In his letter of resignation to Bruce, a member of the Oglala Sioux tribe of South Dakota, Cook said:

"I have been extremely critical of the bureau and the department (of interior) for being grossly negligent in past years and even at present in being party to and condoning the almost day-to-day loss of Indian land and water.

"The unequivocal protection of these resources ought to be the highest priority in this bureau. You talk advocacy, but not you, not the secretary (of interior Rogers Morton), nor the administration has proven to me nor to Indian country that the bureau and the federal government are in fact advocating the protection of these resources.

"Commissioner, the experiences in land and water rights issues that I have faced to date clearly indicate that you don't want to play that role and are not willing to take the unequivocal stand that is incumbent upon you both as the commissioner and as an Indian.

"It is my opinion that you are ignoring these very crucial issues and further condoning the continued theft of Indian land, water and natural resources and the subsequent destruction of Indians as a people.

"I don't know what you owe to anyone or why you should owe anything to anybody, and I don't believe you need your job for financial reasons. So I don't understand why you equivocate on your integrity to me nor why you would equivocate or condone the further demeaning and dilution of the bureau's efforts in land and water rights issues. These are gut issues, commissioner.

"Recognizing a brick wall when I see one, and firmly believing that a man who lives in hope dies in despair, I have to wholeheartedly agree with the Indian adage, 'I have seen the lightning. I have heard the thunder. But I've yet to see the rain.'"

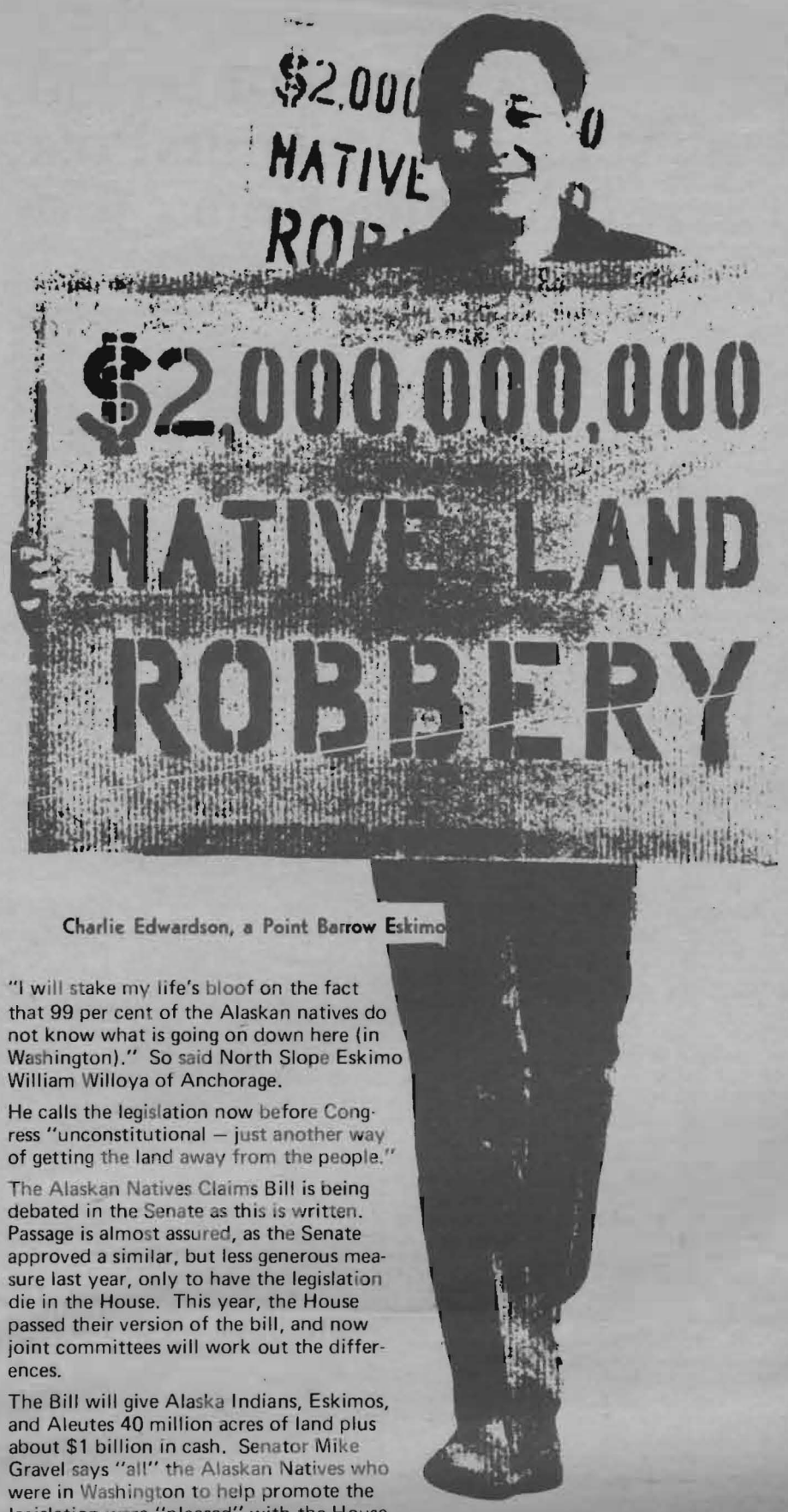
Cook said that many of his comments were first made several months ago to the commissioner in a memorandum but that they still hold true today —in spite of an announcement by Morton early in October that a new Indian water rights office will be created in his department.

In his separate statement to the chiefs, Cook said he felt it necessary to send them copies of his resignation letter "in view of the general confusion and apparent lack of credibility in anything coming out of the bureau these days."

He added that he will "continue to be an advocate for the rights and best interests of Indians throughout this country."

"It is difficult to comprehend the proposition, that the inhabitants of either quarter of the globe could have rightful original claims of dominion over the inhabitants of the other, or over the lands they occupied; or that the discovery of either by the other should give the discoverer rights in the country discovered, which annulled the pre-existing rights of its ancient possessors."

– Chief Justice Of the United States Supreme Court Marshall (1832)



Charlie Edwardson, a Point Barrow Eskimo

"I will stake my life's bloof on the fact that 99 per cent of the Alaskan natives do not know what is going on down here (in Washington)." So said North Slope Eskimo William Willoya of Anchorage.

He calls the legislation now before Congress "unconstitutional – just another way of getting the land away from the people."

The Alaskan Natives Claims Bill is being debated in the Senate as this is written. Passage is almost assured, as the Senate approved a similar, but less generous measure last year, only to have the legislation die in the House. This year, the House passed their version of the bill, and now joint committees will work out the differences.

The Bill will give Alaska Indians, Eskimos, and Aleutes 40 million acres of land plus about $1 billion in cash. Senator Mike Gravel says "all" the Alaskan Natives who were in Washington to help promote the legislation were "pleased" with the House passage of the measure.

But Willoya – and others – are not. Neither are conservationists, but for different reasons. Willoya says that land that can only support a subsistence living will soon become taxable property, and the only means to pay the taxes will be to sell the land piece by piece. Furthermore, about 3,000 hunting, fishing, wood and berry-gathering areas used by native people on a seasonal basis will be excluded from the land allotments and thus subject to Alaskan law. He says more than 20,000 Native people will be forced off the land within the next 20 years.

Under the House bill, cash payments of $425 million would be made over ten years, and $500 million would be paid in mineral royalties. Natives would be permitted to pick 18 million acres immediately for expansion of 200 villages. Then the State of Alaska would pick off 103 million acres in the rest of the State.

Then Native people would get the 22 million acres that are left over.

Rep. Ronald V. Dellums, a California Democrat, questioned the provision under which the state could get its pick of the land – and take until 1984 to do it – before the natives could get their additional 22 million acres. Rep. Morris K. Udall, another Democrat from Arizona, said that the native organizations had agreed to the split, but added, "I think they've been had."

Wright agrees. "I think it's ridiculous and unfair. It leaves us high and dry with bare and unproductive glaciers."

Native commissions would handle the award money. In accepting it, Native people of Alaska sign off forever – and for their future generations– all claims to aboriginal rights of all kinds. Furthermore, they will be terminated from Federal BIA assistance.

While the sums involved seem large, the State itself and large companies may profit even more. Just the leases of oil rights – without royalties – came to $900 million.

Now North Slope Eskimos have filed a suit in District Court asserting that the State had to right to make the leases, and that the $912 million should be turned over to them. The suit was filed by Charles Edwardson, Jr., executive director of the Arctic Slope Natives Association of Barrow, Alaska.

The suit charges that Steward L. Udall, then Interior Secretary, acted illegally in making the land available to Alaska because he went beyond his lawful authority and violated his duty as trustee and guardian of the Eskimo.

Also, the Statehood Act under which Alaska came into the Union specified that it would be granted 103 million acres of "vacant, unappropriated and unreserved" land. The Eskimos say the land is theirs, and thus not vacant or unreserved.

In fighting the court case the Eskimo group is at a disadvantage. The State of Alaska, the Department of the Interior, and the oil companies involved will have no problem in laying out the legal fees involved. But the Eskimo group has little cash on hand.

Donald R. Wright, president o.

Conservationists such as the Friends of the Earth, the Sierra Club, Environmental Institute, among others, opposed passage of the Alaska land bill. They noted that private interests, exploiters, and speculators would profit far more than the native in releasing such a huge chunk of public lands on "America's last frontier" to unrestricted exploitation. Not only would the State's share of the land become available, but special interests would be "left free to wheel and deal on a local level" with the native villages.

The conservationists wrote President Nixon, "In recent months speculators and exploiters, never identified to the public, but everywhere in evidence plying the halls of Congress, have been championing the cause of Alaskan native claims. Their theme has been: enormour grants of public land and some money for the natives, but no restraints upon the commercial exploitation of the public lands in Alaska."

Even the Alaskan Federation of Natives has not been too happy with the bill. But their lawyers – a powerhouse of former government officials – have told them the bills are the best settlement they are going to get, and urging the native people to accept them.

Donald R. Wright, president of the Federation, says he has a verbal commitment from President Nixon that the land claims legislation will not be signed by him unless the AFN approves. But on Nixon's recent visit to Alaska, he indicated that in the interests of national security, the pipeline would soon be going through.

Wright feels the conservationists are just using the native land issue as a smoke screen against their real target: the oil pipeline.

It is typical of white/native relationships that the U.S. has had 104 years to settle native claims, but did not do so until oil and state commercial interests found that they must do so to get the oil out. It is also typical that the way or relating is by legislation – which will soon be enforced by any means necessary – rather than treaty between two equals. Native peoples who have the rights to the land, and the people who want to use it for their own interests.

THE IRRESPONSIBLE VOTE

(An editorial from the New York Times)

The irresponsible vote in the House of Representatives last week against protecting Alaska's natural heritage from depredation cannot be allowed to stand as the final decision of Congress on this critical issue. By 217 to 177, the House turned down an amendment to the Alaskan native land claims bill which would have directed the Secretary of Interior to set aside fifty million acres of publicly owned land in Alaska for study as potential national parks, wildlife refuges, and wilderness with a final decision to be made within five years.

The substance of the bill. . .is an admirable and long-overdue act of justice to these natives. There is no conflict between their particular interests and the larger interest of all Americans. Under the rejected amendment, if the natives chose any land which the Secretary of the Interior recommended for national parks or other protected status, they would be compensated by acreage elsewhere in the state.

The reckless refusal of so many members to safeguard the long-term national interest in America's last frontier is dismal proof of the power within both parties of the oil lobbyists. The oil interests are impatient to get a settlement of native land claims because this dispute blocks development of the state's oil resources.

It is now up to the Senate to put wise planning ahead of the pell-mell rush for private profit.

Oil interests stock-piled pipeline sections, trucks, and other equipment ready for work in the Prudhoe Bay oil fields before they or the State of Alaska or the United States had settled with the native people for the lands – or before they obtained their permission.

WHAT TESUQUE PUEBLO GAINED (AND LOST)

John Crow, deputy commissioner of the Bureau of Indian Affairs in Washington, wrote to New Mexico Representative Manual Lujan, ". . .Our basic interest in this lease, as the trustee (for the Indians), is to promote the development of the tribe's land for the benefit of all the Tesuque Indian people, in line with their interests, and consistent with the preservation and protection of their land for future generations. . ." Fair or unfair?

Sangre de Christos Development Company leases 1300 acres for $2.50 per acre. It is offered to potential subleasers at an average of about $20,000 per acre with no guaranteed improvements, utilities, roads, water, etc. At 6% interest, $20,000 would yield $120 annually. Fair or unfair?

As part of the bargain, the Development Company receives 450 acre/feet of water rights, minimum. They get this "off the top", that is, even if the Pueblo has to take land out of irrigation to make it stretch, the Developers get their water first. The value of such water rights would be from $150,000 to $500,000 according to what experts you quote. The Development Company pays nothing extra for the water rights. Fair or unfair?

The Pueblo will receive 3% of the monthly membership dues in the Golf Club. No percentage of the large original initiation fee for membership is reserved for the Pueblo. The Governor of the Pueblo has the free use of club facilities for his year in office. The expenditure of all monies is determined by the Tribal Council, with the approval of the Bureau of Indian Affairs. Fair or unfair?

NO ONE PRACTICES THE OLD INDIAN RELIGION AND –

Tesuque Pueblo Faces Land Developer$

A group of Tesuque Pueblo People have launched a ca... paign to save their tribe, their land, and their water from a non-Indian land development company.

In April, 1970, a 99-year lease was signed by last year's appointed governor, Joe Romero and Lt. Gov. Herman Vigil, with the approval of the tribal cacique or chief and the tribal council which he appoints and on which he sits. Mr. Vigil is a son of the cacique. His nephew, Lee Vigil, is a treasurer of the pueblo.

The lease, signed with the Sangre de Cristo (Blood of Christ) Development Company signed away about one third of the pueblo land, and almost half of their water to the company for a century. It further gives the developers first call on any future water right leasing the pueblo might wish to do, thus tying up the Pueblo's expansion with other Indian-owned businesses, or future non-Indian businesses that might require the leasing of future water rights.

The Pueblo is to receive a rather small percentage of the profits of the development, and are in no way partners, nor do they have any control over rentals, fees, etc.

The protesting group have sent a petition and letters asking for an investigation to President Nixon, Vice-President Agnew (head of the National Council of Indian Opportunity), Secretary of the Interior Rogers Morton, Bureau of Indian Affairs officials, Senators Ted Kennedy and Fred Harris, and to the director of the Environmental Protection Agency there. Media outlets were also notified.

Members of the protest group have been accused by BIA officials and by the developers of being influenced by local non-Indian groups who are opposed to land development for a variety of reasons. However, a spokesman for the protest group, Mrs. Joseph Duran, wife of the present governor of the pueblo, said, "We are tired of hearing people say we are being influenced by white friends. We are doing our own thinking, and taking action on our own."

Actually, the opposition began at the Pueblo as soon as the news that the contract was approved was made known to members of the pueblo last spring, and has been growing as more information has become available to the Tesuques and more incidents have occurred in connection with the development.

Mrs. Duran also says that the Interior Department improperly approved the lease without adequate prior study, and that the Tribal Council had no independent counsel to advise them during the negotiations and signing of the controversial lease. "We are confident that this lease will be broken when the truth is known there in Washington," Mrs. Duran says.

The petition declares that, among other grievances, the contract was signed by the Governor and Lt. Governor without the consent or even knowledge of the people.

The development company is a recently formed group of men, mostly from New Mexico, including a high percentage of politically influencial members of the Democratic party, including former Assistant State Attorney General and Dist. Attorney (1957-62) Walter R. Kegel, state District Judge Santiago Campos; former Attorney General and ex-campaign manager for U.S. Senator Joseph M. Montoya, Fred M. Standley. Also participating are Norman Rosen, a businessman from Los Alamos; Robert Trent Jones, Jr., son of the well-known golf course designer; Reginaldo Espinoza, Jr., chairman of the State Highway Commission; TV personality Skitch Henderson; Edward Tishman of Tishman Realty of New York; Peter Kreindler of Club 21 in New York; Joseph Eisenberg, the former mayor of Sand Point; and Irving Jennings, former vice president of Del E. Webb Corp., the builders of Oak Creek Village in Sedona, Arizona, and Green Valley, near Tucson – two other large land developments.

The City which the company is planning will be developed in five stages. The first of these is Tract One of the leased land, called Colonias de Santa Fe, and is to include a man-made lake, an 18-hole golf course and country club, year-round domed tennis courts, bridal paths for future horse stables, condominiums and single-family dwellings and a commercial center to make the town virtually self-sufficient.

The color brochure put out for the developers by the Edmundo Delgado Advertising Agency (run by Democratic State Senator) describes Colonias de Santa Fe as a prestige "master-planned resort suburb of the quaint, international city of Santa Fe. Here, people with joie d'vivre gather to enjoy the splendor of living under brilliantly clear skies, free from traffic congestion, crime, and the high cost of living."

If the "here" in that last sentence refers to Santa Fe, perhaps there are those who might grant at least the "brilliantly clear skies" part of the quote. If it refers to Colonias de Santa Fe, one would be hard-pressed to find people gathering with joie d'vivre, for thus far, the planned community seems to have generated mostly discord, anxiety, wrath, and law suits from both public and private parties with the promise of more to come.

For instance, the City of Santa Fe and County of Santa Fe are appealing a district court decision favoring Sangre de Cristo Development Company, who claim that since their development is on Federal Indian land, it does not come under state, county, or city jurisdiction. The appeal is expected to take almost a year to get to the New Mexico State Supreme Court, where the city of Santa Fe met previous defeat on procedural matters. Last May, the Supreme Court ruled in favor of the development company, and also ordered an investigation by the State Attorney General to see if contempt of court charges would hold for Santa Fe City Attorney Peter Connelly and the entire Santa Fe Council for their seeking an injunction! The injunction against the City which was upheld by the Supreme Court had been ordered by District Judge Samuel Montoya, a first cousin of U.S. Senator Joseph M. Montoya.

One law firm has been helping the developers, Olmsted and Cohen, has also been involved in giving legal counsel to the Tesuque Tribal Council. Saul Cohen helps the council's lawyer, Jack Campbell. However, Mr. Olmsted said that he cannot see that this can be construed in any way as a conflict of interest because "the interests of the developing company and the Indians are the one and the same." He added, "If at any time in the future the Indians and the developers should start squabbling, I shall, of course, stop assisting the Sangre de Cristo Development Company." Mr. Campbell has noted to the press that he had nothing to do with the drawing up or signing of the 99-year lease. He stated that he did not come on the scene until 8 months after the lease was signed.

Campbell is an ex-Democratic governor of New Mexico. He is thought to be Senator Clinton Anderson's personal choice for his Senate seat when he steps down. The protesting Tesuques say he is representing the Tribal Council, not the entire tribe. Campbell, on the other hand, says the problems of the protesters are internal tribal questions that do not concern him. The protestors claim he works with the present Lt. Governor, Tony Samuel, who is an enthusiastic supporter of the development company, rather than the present Governor who is not entirely pleased about the way things are being handled.

Even as an internal matter, the picture is complex. The council is appointed by a head man, or cacique, Martin Vigil. The position is hereditary, and lifelong. Usually, in Pueblo governments, the cacique confines himself to internal affairs of an Indian nature within the pueblo, and leaves the responsibilities for the outside affairs to the Governor whom he appoints. Usually, there are two caciques, one for each clan, Winter and Summer. However, at Tesuque, Mr. Vigil is the only cacique functioning to make the appointments of officers and council members. A number of years ago, he took the unusual step of appointing himself governor, and thus as an ex-governor, he also sits on the tribal council, ex-officio. He is considered by outsiders as an "influential Indian" who travels to Washington frequently, and is a registered Democrat, at one time holding office in the county precinct.

At the groundbreaking ceremony on Memorial Day weekend, Mr. Vigil was recognized publicly as an old friend of the development company, and the man at the pueblo who had more to do than anyone else with making the signing of the 99-year lease possible. Mr. Vigil describes the land leased as "nothing but hills and erosion." His nephew, Joe Romero, who signed the lease as Governor last year, told the Albuquerque Journal last Autumn that the old Indian religion is no longer practiced at Tesuque.

(Thanks to Ann Thompson for research, material, and writing.)

BLACK MESA

by joyce gardner and paul prensky

from the NORTHWEST PASSAGE, a fortnightly journal of ecology, politics, the arts and good healthy livin', Box 105, South Bellingham Sta., Bellingham, Wn 98225

Editor's Note:

Black Mesa is an area in the Southwest which was clandestinely leased to the Peabody Coal Company in 1966 to supply stripmined coal and water to a group of 23 power companies. The story of the leasing, the plant's effects on the environment, and the Hopi Indians' attempt to find some sort of explanation and justice is an all-too-apt allegory of this country's political and moral commitments. Or lack of them.

Part III of this article is reprinted from the Berkeley Barb.

PART ONE

We went to Hopi to find out what time it is. A life and culture are being threatened here among people who call themselves the custodians of the earth. In the words of Mina Lansa, chief of Old Oraibi and **Kikmongwi**, spiritual leader of her people: "I will say that the land belongs to the Hopis, that we are the ones who came into this land for the first time, not one of the white people, not one of the Council members, just only the Hopis came into this land the first time."

These people were deliberately led by the Great Spirit into Old Oraibi, the longest continuously settled village on this continent. It is a desolate place to live, but they were brought here in order to avoid the greed and covetousness of future invaders (us). Now that they are finally being threatened by extinction, the time seems very late indeed.

Black Mesa meant a lot to us, because we had friends here from three years ago, before almost anybody knew of the planned Southwest Power Project. And yet, back in 1966, the Hopi and Navajo Tribal Councils had clandestinely contracted to lease Black Mesa to the Peabody Coal Company (subsidiary of Kennecott Copper) to supply stripmined coal and water to a group of 23 power companies, called WEST (Western Energy Supply and Transmission). The Indian traditionalists, those who adhereto the natural and spiritual laws given their people in the beginning, had to find out about it only in the past year and a half, through one of their white friends!

Black Mesa is on land common and sacred to both the Hopi and the Navajo people. Apparently, the Navajo Tribal Council represents their people in a fairly reasonable fashion. The people at Hopi know that their existence, up there on the Mesas, depends on the preservation of their spiritual life, of which Black Mesa is an integral part, and upon the tiny supply of water that trickles precariously from their few springs, which in turn depend on the level of the ground water. At Hopi, the government - controlled Tribal Council has been making decisions for decades which are contrary to the desires of the majority of their own people. All of the members are either Mormons or Mennonites; more belong to the Hopi religion. This Tribal Council is a white man' invention that got forced on the Indians along with a Constitution, by the Department of the Interior, back in 1936. All the members of the Council, according to that Constitution, were to be duly approved by the village chiefs.

Most of the Hopi village chiefs didn't want to have anything to do with it. They didn't approve anybody. To quote Thomas Bacyacya, official interpreter for the Honi:

> *"Their own form of government . . . is based not on a written law but on religious principles . . . handed down from one generation to the next by word of mouth . . . they never have voting or anything, and if any problem came up they weighed it by looking to the spiritual path which they were following. So when the Council is set up by the Bureau of Indian Affairs, which is based on written rules and regulations, they do not understand this as it is foreign to them and many of the people do not vote for it."*

In fact, out of a population of 4,500, only 755 voted. But the government went along its merry way, pretending that THEIR tribal council represented the people, until finally, this year, 63 Hopi traditionalists took the matter to court, contending that (1) the Tribal Council is illegal as constituted, by the very laws which created it; and (2) that the contract between this Council and Peabody Coal is therefore invalid.

This lawsuit is no small matter to these people. They have never taken ANY matter to court before. In the old days, the Hopi had "no bosses, no policemen, no judges – everyone was equal . . . There weren't any politics, then. Everyone lived together in harmony," to quote John Lansa, traditionalist, Old Oraibi. As such, they considered themselves a sovereign nation and refused to participate in the alien legalities of the white man's courts, unless it meant going directly to the Supreme Court.

> *"We hope that many people will realize that the Hopi is looking at it from the spiritual side for all people, for they are still praying for all people that we do not destroy this land of ours, but to keep on along the path that the Great Spirit laid down for us so that we will not destroy this totally." (Thomas Banyacya)*

Thomas told us the story of how the Hopi had come to live here. They had been warned that outsiders would come to this continent who would fight and kill for access to hunting, to water, and to fertile land. So the Hopi were given the Place which looked least covetable, to live out their Way as long as possible. They were instructed never to fight; Hopi means Peaceful People. They were told that the end would be very near, when even their place, the poorest of all, would be coveted and violated.

These outsiders, they were warned, may have forgotten the wholeness of the life-plan and may covet rather than with the land. The Hopi were cautioned against allowing these people to take the "natural resources" from their land, since these might be used for purposes of war, or misused to destroy land and upset the balance of Nature. The following was spoken to Jack Loeffler by David Monongya, one of the Spiritual Leaders of the people:

> *"The Hopis are the last people to be tackled by the White men here. We live in this place because of the Great Spirit. Until now, the White man hasn't wanted this place. This is the centerfor the spirit. Right here and on Black Mesa. This is the most sacred land . . . . If this place is destroyed, there will be no hope for anyone."*

To this day, the Hopi are one of the very few Indian nations in the country to keep its traditions so intact that its celebrations and rituals go on perpetually and almost daily throughout the year,

These people knew three years ago that the time of the end was coming soon; now, with the Power Project, it is up to all of us to say whether or not the end is here.

PART TWO

> **"Are the white men going to like it if we go into their sanctuaries and tear everything apart? This is exactly what they are doing to us, destroying our ways of belief, our religion, and all our ritual rites. How are the white men going to take it, if we went to all their church - houses and took everything out and we left only a shell, lonely and hollow? This is exactly what they are doing to us."**
>
> – from a speech by Delford Cayaditto at a Navajo Leaders of Tomorrow Conference

Well, what is this Power Project all about? What chance is there to intervene in the destruction and desecration which will be the inevitable result of its presence?

POWER PROJECTS

Six coal-burning plants are planned. The largest part of the electricity they produce will go to Los Angeles and San Diego, the rest to Phoenix, Tucson, and Las Vegas. They couldn't be located in California, because California has new laws making it illegal to use coal-burning power plants due to damage to earth, air, water, and people.

The first, the 4-Corners Plant, 16 miles southwest of Farmington, New Mexico, has been in operation since 1963. It has the infamous distinction of being the greatest single souce of pollution on the planet. Its smog umbrella is the only manmade sign visible from outer space, and encompasses ten thousand square miles of land. Residents of New Mexico, who once enjoyed clear skies, watch from year to year as the distant mountains, and then even the closer ones, fade from view. As if one plant weren't enough, construction has begun on a sister plant at San Juan, virtually across the street from the filthy 4-Corners Plant, 16 miles northeast of Farmington, to be completed in 1974.

Two plants are scheduled for southern Utah – the Price and Kaiparowitz plants, to be ready by 1974 and 1977, respectively. The Kaiparowitz Plant is projected to have twice the generating (and polluting) capacity as the 4-Corners one. These four plants will burn low-grade coal obtained from the areas in which they are located.

It's the other two plants, Mojave and Navajo, which threaten to accomplish the genocide of theHopi and the Navajo. Mojave went into operation this Spring, and Navajo is under construction, to be operative by 1973. Both of these plants would be fueled by coal from Black Mesa. Navajo is located 50 miles northwest of Black Mesa, at Page, Arizona, and Mojave is 275 miles west, below Las Vegas, Nevada.

In the case of the Navajo Plant, the white man's notorious political style played a significant part in its genesis. In the early 1960's, when the Southwest Power Project was just a glint in the eyes of a few power - mongers, an "understanding" was reached. Back in those days, the Glen Canyon Dam Project at Page, Arizona (which created Lake Powell) may have actually had some of the Navajo interest at heart; the water from Lake Powell would go for the Navajo Irrigation Project (under the Bureau of Reclamation) to irrigate Navajo lands, and the electricity generated by the dam would go to the Central Arizona Project, for Arizona cities. Time passed. Arizona's growing cities, as well as those in California and Nevada, became lustful for increasing electrical power. So the Central Arizona Project (created by the Bureau of Reclamation) got together with a consortium of power companies (WEST) and planned to build a huge power plant at Page (Navajo Plant) to be fueled by coal from Black Mesa.

AS GOOD CONDITION?

Such a power plant would require plenty of coolant water. Lake Powell was right there. They'd be needing 34,000 acre-feet of water per year. (An acre-foot of water is an acre of water, one foot deep; what was at stake was a seven mile high acre of water.) Well, the Navajo had the water. The Bureau of Reclamation wanted it because the deal was that they would get 25% of the power for their Central Arizona Project. The Bureau of Reclamation and the Bureau of Indian Affairs are both arms of the Department of the Interior. So the B of R men walked across the hall to the BIA men, and lo and behold, the Navajo Tribal Council was "advised" to lease the land, coal rights, and much of their water rights to WEST. It was a real good deal – for WEST – who would only have pay $7 per acre-foot to the uninformed Indians, when the going rate was $28 per acre-foot. This was the advice given to the Navajo by the BIA -- and they justified this advice by showing them the contract they had made for the Hopi and Navajo Tribal Councils for absolute use of Black Mesa water at $7.50 per acre-foot. They didn't mention that absolute use of water usually sells for $55 per acre-foot in the arid Southwest.

And so, 10 years after the fact, Mr. Stuart Udall can be heard murmuring off in the distance: "It's quite true. Interior had a stake in that plant and to that extent there was a conflict of interest." He's the former Secretary of the Interior.

Between the Navajo and the Mojave Plants, 45,000 tons of coal per day will be consumed. That's 90,000,000 pounds out of the body of Black Mesa every day for the next thirty-five years. At that time, the land will be returned to the Indians "in as good condition as received, except for ordinary wear and tear and depletion incident to mining operations," according to the lease drawn up by Peabody. Incidentally, Peabody has been reported recently to have tried re-seeding, and to their surprise, NOTHING WILL GROW. Little wonder, when they mix the few inches of desert topsoil with many many feet of broken shale!

The Navajo Plant will further add to its popularity among the Indian people by building an eighty-mile long railway line to transport coal from Black Mesa to Page. Of course, that railway line will plow its way right through some of the ancient Hopi ruins. We met a young man, an archaeology student who is being employed by Peabody to unearth the ruins along the route of the projected railway and install them in museums. To the white man, this sounds like a plausible solution, but to Thomas Banyacya, as to other Hopi, this is sacrilege.

"Those ruins contain the burial grounds! They are digging up the bones of our ancestors! And instead of coming to us, and asking what WE want done with them, the white men talk to each other and then put them in museums."

PART THREE:

In June, we went with our friend, 85 - year - old David Monongye, to take a look at what Peabody was doing on top of the Mesa. According to William Brown, former environmental awareness specialist of the National Park Service, Black Mesa is "an island of forest and grass in the desert, last outpost of ancient cultures . . . ." It was a long hot ride 'til we came to the sign: "Peabody Coal Company, 15 miles." Scrawled in white paint on the sign was another sign: "GO HOME, HONKY." Then we turned in onto the gravel and dusty filth of a wide, very wide road, a road William Brown calls "a monument to all that is ecologically and esthetically wrong. It straight-lines and crosscuts the land in a massive swath of destruction." He says it will be a source of "flooding and washouts and all manner of drainage destruction and clogging . . . . The road is a crime, a gash, and a folly."

We had promised our four - year - old son that we were going to see a "Monster," and he was not at all disappointed. After miles and miles of dust and gravel, there suddenly loomed a gigantic atrocity of a steamshovel, gouging tremendous quantities of loose dirt out of one place and transporting them, through the air, to another. We had a tiny, innocuous Instamatic camera, and we couldn't resist taking a few flicks of the gargantuan. We weren't particularly surprised then when various pick-up trucks came whirling around us with orders to report to the foreman before taking photos. We said sure, and headed for his office, still clicking our Instamatic. Then a jeep pulled out of the main garage, with the foreman in it. "I'm sorry, but we'd rather you didn't take any photos without prior authorization from Peabody." Where? we asked. "You can write or call to St. Louis." (Since then we've heard that Peabody is granting permission to take photos "as long as it's not for some ecological issue.").

It's obviously embarrassing for Peabody to have their mess widely publicized. When the strip-mining method is used, EVERYTHING – trees, plants, any kind of life whatsoever – is blasted and then monstrously shoved aside like so much debris, to expose the mineral . . . which is then loosened by further explosions, lifted into trucks and hauled away. This easy, wasteful, utterly unecological process lays waste the land, and the water - table is thoroughly polluted and permanently contaminated. There is no way to restore such damage. A study was done from 1955-59 by state and federal agencies to record the damage done to Appalachia by strip mining. They compared the watersheds in two adjacent valleys; one had been stripped, and one was still in timber. The one in timber yielded 27.9 tons of silt per square mile annually. The strip-mined valley flooded its silt-basin with 30,000 tons of acid-reddened mud from each square mile. (This information was obtained from Eco-Alert, a newsletter of the Sierra Club, which has an active campaign against strip mining.)

Strip mining is the cheapest method of obtaining minerals from the land. It's been popular the last twenty years. In this country alone, an area the size of TWO Connecticuts has been utterly devastated. There is presently a bill in the U.S. House of Representatives (H.R.4556) presented by Ken Hechler of West Virginia, which calls for an end to strip mining for coal, totally and everywhere in the United States. 82 members of the House from 24 states are co-sponsoring it.

Hechler's bill would totally ban strip mining six months after its enactment. It is being opposed with all the mind- and arm-twisting the power people can bring to bear. It will surely die unless there is massive public support for it. A strip-mining ban may be the only legal way for Peabody to be stopped.

If enough people were to petition Congress from enough directions, this one atrocity may still be reversed. But action is necessary right now.

People could also write to Hon. Wayne Aspinall, Chairman, House Interior Committee, House Office Building, Washington D.C. 20520, and to Hon. Henry Jackson, Chairman, Senate Interior Committee, Senate Office Building, Washington D.C. 20510. Right now. Remind them of their ecological duties, and their responsibilities to the American Indians whose welfare they are supposed to protect, rather than sell.

from the *Berkeley Barb*.

But there are some young Navajo, like those who publish the radical newspaper, **Dine Baa-Hani,** who are crying out, loud and clear, against Peabody and the desecration of BlackMesa. The following is taken from a Navajo flver:

"Must Navajos forget their land to earn money? When the last of the coal is gone, the plants will stop, the money will stop, and then the land will be dead. The sun will be dim. The water will stink. Will the grass be gone? Will the Dine still be the Dine? Will the people still know how to walk in beauty?"

Do we need electric toothbrushes and can-openers? Do we need to use at least 15% of our resources on war? Present-day Europe uses half as much energy per capita as we do. What do we have to show for all this "power"? If you want to see the fruits of this kind of automation which renders us useless in our bodies, just take a look at our old people. Compare the face of one"white" American old man or woman with that of an old "red" man or woman, who still has his community and family together, and you will usually see, all too clearly, the emptiness and loneliness and death which the American way of life has reaped for itself. In the old Indian people, you can still see a meaning to life. You can see old people who have something to do with themselves, and a joyous light in their eyes as they give their soft laps to the delightful grandchildren and great - grandchildren that pour through their houses as the days go by.

PART FOUR: ELECTRIC TOOTHBRUSH FOLLY

It is virtually impossible for most of the Navajo and Hopi Indians to conceive of what is being done to them. Most of them have never tasted polluted water never breathed polluted air. To them it means very little to talk about power plants, some of them being fed by coal from Black Mesa, spewing filth into the air. They can't imagine what it will be like to not see more than seven miles. It is much easier to imagine a new pick-up truck with a camper on the back, that might come from some of theppacification money, or the few jobs that these companies are handing out and making much of.

We all have to re-evaluate our own consumption of power, our own way of life, of old age, and of death.

This whole situation – the power companies, the land and the water, the white people whose hearts are against the power project, the Indian people who are losing the last strongholds of their Spirit – becomes awfully subtle when we finally ask ourselves what can be done?

We, as a people, have gotten where we are by arrogance and cruelty, coupled with industry and inventiveness. We've always been able to manipulate these qualities into makeshift "solutions" to whatever situations we've gotten ourselves into. Our cruelty allows us to destroy whatever is in the way of our "progress"; a forest, a river, a people, a way of life. And our arrogance waves aside these actions as "necessary" and "inevitable".

A time has come when the situation requires us to do something **really** difficult for such as us. For once, we've got to be humble enough to admit that **we don't know what to do.** Both individually and collectively we have almost no models to refer to which allow us to renounce our domination, to abdicate our "power". Only by admitting our fatal flaws is there going to be any chance of outgrowing them. The pain we open ourselves to will be great, but infinitely preferable to the oblivion we will reap if we continue in our big - headedness. The life of the Hopi, the Peaceful People, hard as it is, is filled with pleasure. The kind of pleasure which doesn't depend on war or exploitation to sustain itself. If we could only learn from these least of people, there is a chance for us.

Whether or not we stop **this** project, we lose, unless we put ourselves face - to - face with our total situation. Either we find our fulfillment in a whole different way of life, or this civilization comes down We make our own destiny: either utter desolation or a new beginning.

[Note: Anyone wishing further information concerning Black Mesa and the Hopi and Navajo people, please contact Black Mesa Defense Fund, 107 Cienaga, Santa Fe, New Mexico. Please do not go to the Hopi or Navajo lands, because these people are only trying to live their lives and are already too plagued by the constant visitors who come, hoping to find some answer to their own lives. As Elizabeth Polingaysi says, "Why do they want to come here? They better begin with themselves. Find your own roots. Begin with yourselves and your own environment instead of adding impurities into the air."]

Colorado River land battle

ADRIAN FISHER: "To us, the Earth is our Mother."

CHARLIE WILLIAMS: "I've developed this land."

(This article is by Dick Lyneis, staff-writer for Arizona's Press-Enterprise, in which it appeared on October 2, 1971. Photo by Jim Edwards.)

PARKER, Ariz. — Looking across the Colorado River, Charlie Williams sees miles and miles of unspoiled, undeveloped virgin shoreline.

"Look at it," he said. "That's Indian land.

"You see what those dumb Indians have done with that land?" he asked.

"They haven't done a damn thing with it."

Next, Charlie looked at what he says is his land.

"I've developed this land," he said. "Look at it.

"I'VE PUT UP a concrete river wall. I've dug wells. I've put in utilities and telephones. I've built boat docks, planted trees and I collect garbage. I've built a fire station, and a store, and there are about 85 trailers here.

"Look at my side of the river," he said, "and look at theirs."

Later, Adrian Fisher was looking at the same river and the same land.

Fisher, 35, is chairman of the Colorado River Indian Tribal Council, in Parker. He had been told what Williams, who runs River Bend Lodge, had said about river development.

Fisher shook his head and half-smiled.

"THE INDIAN," he said, "believes he comes from the earth. To us, the earth is our mother. If we cut the earth up and despoil it, we are cutting up and despoiling our mother."

Obviously, the philosophies of Adrian Fisher, whose ancestry is Mojave and Chemehuevi, and Charlie Williams, who is Anglo, are quite opposite when it comes to the land and the river.

To one, the earth is a mother; to the other, it is a servant.

Williams and the Tribal Council are at loggerheads. Historically, up and down the Lower Colorado River Basin, white men have "squatted" along the shoreline. Early in the 1900s, the squatters had developed trailer parks and resorts.

Ownership claims by most people along the river always have been vague and fuzzy.

In most cases, the original squatters sold "their" land, usually via the conveyance of a quit claim deed. As a result, most of the people who occupy river shoreline land today say they aren't squatters.

This is the category Charlie Williams falls into.

"I'M NOT a squatter," he says. "I bought this land. Eight different people owned this land before I bought it in 1952."

Williams' River Bend Lodge is on the California side of the river. The land is within a 20-mile stretch, being reclaimed by the Indians, that starts at the U.S. Bureau of Reclamation's Palo Verde Diversion Dam, 20 miles north of Blythe, and then stretches northward for another 20 miles, to a point about 15 miles south of Parker.

Opposite, on the Arizona side of the river, the land also is on the Colorado River Indian Reservation. Few people have tried to squat on that land; those that did were driven off.

According to the U.S. government's Benson Survey, taken in 1876, the 20-mile stretch of land on which the River Bend Lodge sits also is within the reservation.

AFTER SEVERAL years of acquiescence, the tribal council a few years ago decided to do something to reclaim the land. Charlie Williams and his River Bend Lodge became a sort of a test case.

On June 12, 1968, Federal Judge Harry Westover, in U.S. District Court in Los Angeles, ruled in favor of the tribal council and affirmed that Williams was trespassing. Attorneys for Williams appealed to the U.S. Circuit Court of Appeals, where Judge Westover's decision was upheld. The U.S. Supreme Court refused to hear a further appeal, letting the Appeals Court ruling stand.

Despite the court decision, Williams refused to leave the land. So, last July 8, Judge Westover ordered Williams to pay the Indians $30,000 in damages "for . . . past unlawful use and occupancy of Indian land."

The Indians waited, Fisher explained, for Williams to come to the tribal council for a rental permit. He never did, so Fisher contacted Assistant U.S. Attorney Bryan Freeman, who prosecuted the case, and Freeman got a team of U.S. marshals to serve eviction notices on Williams and on other "squatters" who haven't tried to get rental permits.

The notices give the "squatters," and the mobile home owners who rent from Williams, until Oct. 19 to leave the land.

"WE COULD have evicted them when we were out there Wednesday and Thursday," one U.S. marshal said yesterday. "We didn't have to give them any notice, but we gave them 19 days as a matter of courtesy.

"If they're not gone after 5 p.m. on Oct. 19," he said, "we'll have the trailers moved and stored at the owners' expense."

Most of the 85 mobile home owners at River Bend Lodge, who have been paying Williams rents of $35 to $45 monthly, aren't aware that marshals have put eviction notices on their trailers. Several were contacted yesterday and, in every case, the trailer owners didn't know they have been evicted.

Dr. Harold Hill, of Redlands, said, "I wasn't even remotely aware of the situation. Charlie told me last week that nothing was different. I've had no notice and I'm not going to do a thing until I'm officially notified."

Williams (who has gotten his notice) and Ray Haaker, operator of Haaker's Ski Camp just downstream (he hasn't gotten his notice yet), are enraged by the situation they find themselves in. But, while they're angry and determined to stay on the land they occupy, none of the squatters seems to have any idea what he can do about the eviction notices.

Their only alternative seems to be to contact the tribal council and work out a rental permit.

Haaker says he's never had any direct contact with the Indians. "In 1962, my mother talked to them," he said, "and that was the last contact we had."

Williams has had several contacts with the Indians, but says they've all been fruitless.

HE SAYS he wants a long-term lease, but the tribal council will only offer him a rental contract on a year-to-year basis. "I want them to be reasonable," he said, "and give me a 99-year lease. The banks won't even talk to somebody who doesn't have at least a 25-year lease."

Mellowing later, Williams sat and talked about his situation with a sad look on his face.

"I've put 20 years of my life into this place and now I'm told to pack up and go.

"Even my lawyer has told me, 'Charlie, about the only thing you do is go and sign up with the Indians.' If only I didn't have to pay 'em that $30,000."

If Charlie goes, the 85 mobile home owners (most of them of the weekend variety, a few permanent) will go with him.

FISHER SAID he doesn't think the tribal council will try to stop Williams "if he wants to tear the place up."

But, he added, "we'll give everyone a chance to come to us for a rental permit before they're evicted."

Fisher also explained why the tribal council, headquartered in Parker, refuses to give long-term leases.

"We're developing a master development plan," he said, "and we'll have areas designated for agriculture, residential uses, parks and recreation. Right now we don't know where the residential areas will be. Until we find out what category the land will be in, we'll give one-year permits. Later, we'll give long-term leases."

"IF I HAVE to leave," he said, "I'm going to take everything with me. I'll take a bulldozer and clear down the trees and everything. I'm going to tear down the fire station, too, because I supply it with (Colorado River) water, electricity and I paid for the concrete slab the building sits on. I'm going to tear down the river wall and I won't leave a thing for those god-damned Indians."

He claims to have $500,000 invested in River Bend Lodge.

"If they are willing to forget that $30,000 and give me a long-term lease," Williams said, "then I'll be happy."

Williams made it pretty clear just how unhappy he is now.

Land is life

Quinaults run reservation with firm hand

By DON HANNULA
Times Staff Reporter

TAHOLAH, Grays Harbor County — On the Chow Chow Bridge 12 miles east of here a pile of river rocks and a hastily constructed wooden cross cover a large manila envelope.

Symbolically they tell a story of another episode in the continuing determination of the Quinault Indians to protect their land and its resources. They are the remnants of a logging dispute, partly won by the Quinaults when they reached agreement with one of two firms Friday.

Inside the envelope is a Grays Harbor County Superior Court restraining order.

It was thrown on the old logging bridge by a Grays Harbor County deputy sheriff after Quinault tribal leaders refused to accept it, contending the state had no jurisdiction on their federal reservation. Superior Court Judge John H. Kirkwood agreed with the Indians Thursday and dissolved the restrainer, setting the stage for a federal court contest.

Beyond the cross are a 1949 Cadillac and a vintage pick-up truck — their rear wheels jammed in center and side gaps in the wooden suspension bridge over the Quinault River.

They were put there by the Indians to keep a 65-man Aloha Lumber Corp. crew from getting to reservation land which has been logged under contract with the tribe through the Bureau of Indian Affairs.

BARRICADES had been set up on other reservation roads to keep out a 130-man logging crew of I. T. T. Rayonier, which harvests timber under a similar long-term contract. However, Rayonier and the tribe agreed Friday on conditions to allow Rayonier crews to resume logging tomorrow.

The Quinaults shut out the two logging firms September 13, charging them with "sloppy" logging practices, damaging salmon-spawning beds in streams and shortchanging the Indians with newly lowered timber prices.

Aloha contends it is living up to the terms of its 30-year contract agreed upon in the early 1950s and complying with conditions set for establishing rates paid the Indians for their timber.

In effect, the Indians are being accused of Indian-giving.

Joe DeLaCruz, Quinault tribal business manager, says the logging damage to streams is too clearly visible for anyone to dispute the Indians' position.

While Rayonier successfully negotiated with the tribe, Aloha, a subsidiary of Evans Products Co., has gone to court.

Bumped from Grays Harbor Superior Court for lack of jurisdiction, Aloha attorneys are scheduled to renew in United States District Court in Tacoma at 9:30 a. m. Wednesday their plea for a restraining order against the Indian road block. They contend they have right-of-way and the barricades are illegal.

"The main concern is the damage to our fisheries," DeLaCruz said. Tribal members rely heavily for income on commercial gillnetting of steelhead and silver, chinook and Quinault (a sockeye species) salmon.

THE INDIANS also are concerned with initiating sound reforestation programs and logging-clearance methods to allow them, getting an equitable price for their timber, more Indian control in counting the board feet leaving the reservation and tighter regulations on how much logging the forests can stand each year.

"We don't want the reservation turned into one big stump farm," DeLaCruz said.

Big money on both sides is at stake. Selling the timber provides a minimum of about $50,000 for an individual Indian family with a standard 80-acre allotment.

"What do you mean, why don't we apply for decent housing?"

There were times in the past the Quinault Indians were an easy mark. But the pint-of-wine-for-a-30-pound-king-salmon days are long past.

Leaders of this 180,000-acre reservation that borders the ocean in Grays Harbor and Jefferson County have ruled in recent years with a firm hand and determined management.

The Quinaults have made the news in the past by banishing white sportsmen from Lake Quinault for taking too many fish. They've been allowed back but must have an Indian permit.

WHEN NON-INDIANS littered the Quinault beaches in the summer of 1969, the Quinaults put their 25 miles of ocean border off limits. It still stands and will until the tribe works out a long-range plan that provides the necessary protection for its beaches.

By insisting the State Highway Department meet certain conditions in building a road between Taholah and Queets, the tribe caused a 14.5-mile highway to be mothballed.

Their environmental concerns have caused headaches for non-Indian real-estate developers selling property bought from Indians but still within reservation boundaries.

The message of the Quinaults is simple: "We are going to run our reservation."

James Jackson, hereditary chief and tribal chairman, summed it up simply when he said:

"We spend about 90 per cent of our time trying to keep what we have and 10 per cent trying to do something with it."

THE TOUGH stance of the Quinaults in their present dispute with two logging companies came as no surprise.

DeLaCruz said the tribe does not like to put any loggers out of work. Some of the loggers are Quinault Indians. But, he said, the tribe must protect its resources, particularly the fisheries, from logging damage.

DeLaCruz said Aloha has complained that the Indians have jeoparidized hundreds of jobs—in the forest and in mills.

He responded: "We have 1,012 Indians living on the reservation. If we don't protect what we have, their own and their children's futures are at stake."

RAYONIER, to get back on the reservation, agreed to:

1. Establish a joint Rayonier-Indian committee to develop land and stream rehabilitation.

2. Agree to Indian inspection of Rayonier logging practices and meet with tribal officials for improvement suggestions by the Indians.

3. Provide a scholarship for Indian education.

4. Raise the price paid the Indians for their timber to the July 31 levels. (Prices were reduced August 1 between 10 to 20 per cent.)

Lummis close adjacent bay area to fishermen

By MARTIN LIND
Of The Bellingham Herald

Bellingham Bay west of a line from a point near the end of Hoff Road to the east side of Point Frances has been closed by Lummi Indians to all non-Indian commercial fishermen and persons anchoring private boats.

The action was taken by the Lummi Tribal Council, but a State Department of Fisheries spokesman said it would not recognize the closure.

All of Bellingham Bay is considered part of State Control Area 7 and open only to gillnet fishing during the year. The area is presently open for fishing a chinook run to the Nooksack River.

Issue tested

The state fisheries spokesman said the issue had been tested in court before and there had been attorney general opinions on the issue which the department would have to abide by.

The state recognizes the treaty line only to the low tide line from Point Frances around the contour of the bay to Treaty Rock near the end of the Hoff Road.

Tribal Council Chairman Vernon Lane said the decision to close the area and enforce the action with patrol boats was based on legal descriptions of tribal boundaries.

Evidence of the boundaries is stated in two legal decisions, he said, and the closure has the backing of the Bureau of Indian Affairs.

Exercise sovereignty

Lane said the action was taken simply as an exercise of tribal sovereignty over its recognized reserve.

Fishermen have already been told to stay out of the area and Lane said the council stands ready to refute any challenge in court.

Lane said the northern point of the boundary is described by Treaty Rock which the tribe discovered some months ago and re-buried.

He said the tribe wishes to avoid any confrontation between non-Indians and asked that anyone planning to use the area call the tribal office.

Indian's Fight To Improve Columbia River Fish Sites

THE OREGON JOURNAL, MONDAY, JULY 19, 1971

By ERIC GORANSON
Journal Staff Writer

COOK'S LANDING, Wash. — Leo Alexander's long and — at times — single-handed battle to improve the lot of his family and about 100 other Yakima Indians residing on three sites along the Columbia River may pay off.

Rep. Julia Butler Hansen, D-Wash., has asked the Public Works Appropriations Subcommittee of the U.S. House of Representatives to allocate $211,200 to make livable this site at the mouth of the Little White Salmon River and two others, also on the Washington shore of the Columbia — one at Big White Salmon River near Underwood and the other at Wind River, near Home Valley.

REP. HANSEN also is seeking $24,00 in federal funds for annual services, repair and upkeep of the three sites.

Alexander, a diminutive man less than 5 feet in height, has used almost every means available — the pen, typewriter, court and gun (but not the bow and arrow) — to defend the red man's domain against the white man's encroachment. He lives in virtual poverty on this 3.14-acre inland site given the Indians in the 1950s — some 20 years after the U.S. government promised to replace the historic Indian fishing sites drowned out by the reservoir formed behind Bonneville Dam.

THE STANDARD utility conveniences most Americans enjoy are absent here and at the other two sites — despite the U.S. Army Corps of Engineers' pledge to provide them when the dam was built. Alexander and his fellow Indians living in shacks overlooking the Columbia are served by a community half-inch pipe which brings water from a spring, a pail and dipper. There are no sanitary facilities except four outhouses which have served up to 100 persons during now-rare salmon runs.

According to Alexander, who is backed by Rep, Hansen and Henry Stephens, director of the Stevenson Office of Economic Opportunity in Skamania County, an 1855 treaty between the Indians and the United States guaranteed that the red men would be allowed to live and fish at their traditional Columbia River sites.

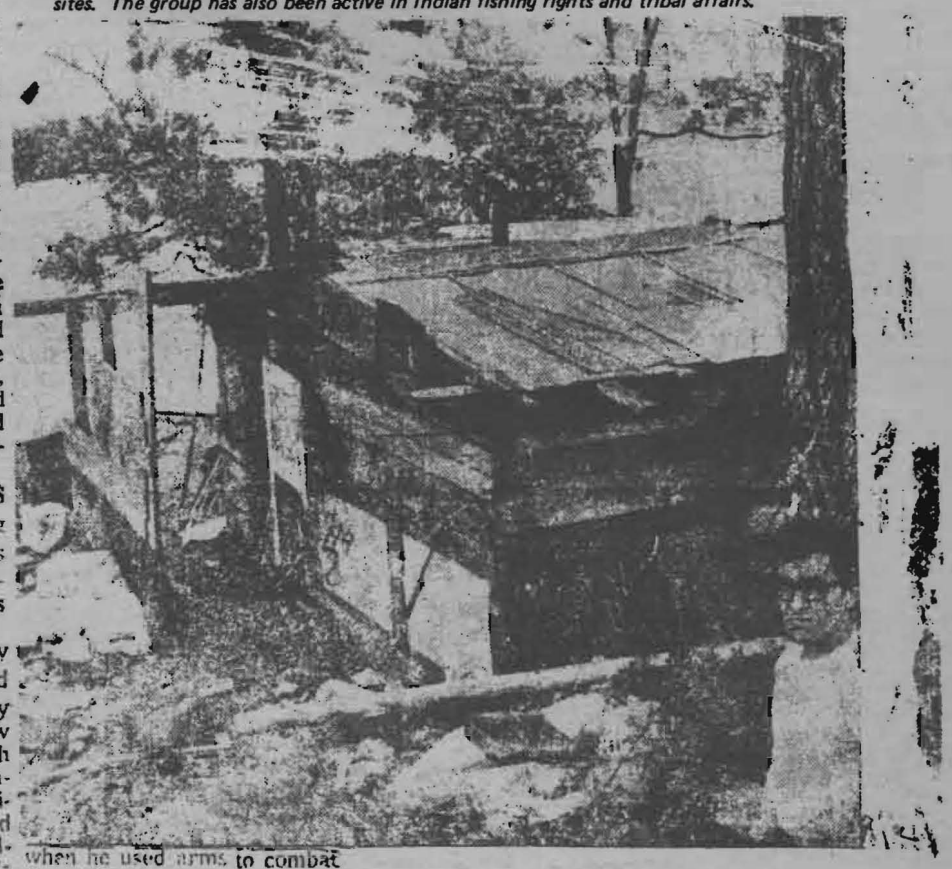
WHEN THE Corps of Engineers received permission in the 1930s to build Bonneville Dam, they obtained site approval from the Indians on the promise that the government would replace their flooded fishing grounds with five in-lieu sites, including two in Oregon at Cascade Locks and Lone Pine.

In 1945 Congress authorized acquisition of five sites and, says Alexander, instructed the corps to provide sanitary and water facilities. In 1951 the corps agreed to provide the facilities, including access, sanitation, water and incinerators at Big and Little White Salmon and Wind Rivers. In 1955 Congress appropriated funds to clear and grade the sites, provide access roads, construct incinerators and drying sheds for salmon, and install water supply and sanitation facilities.

THE INCINERATORS (trash burners) and drying sheds were built in 1959, says Alexander, but the modern water and sanitation facilities have yet to materialize.

Meantime, harassment by the white man has continued periodically, the modern-day Indian fighter reports. A few years ago, Washington Fish and Game Commission members attempted to halt the Indians' historic fishing and wound up being "arrested" by the Alexander-led Indians. That's when he used arms to combat the white man.

Home for the small band of Yakima Indians at Cook's Landing on the Columbia River consists of wooden shanties, many of which do not provide adequate protection from the elements. Leo Alexander, right, has been active in the fight to get get federal aid as promised when his people were removed from their traditional sites. The group has also been active in Indian fishing rights and tribal affairs.



Indian militancy

(12)

The Minneapolis Tribune
October 10, 1971

By Sam Newlund

In the 1960s, and with growing intensity in the 1970s, the Indian cry for self-determination is getting louder.

Although many Indians deny any direct parallel with the black civil rights movement, Indian militants have taken a page from black militant tactics — usually in a milder form.

They have picketed. They have interrupted meetings of church bodies, demanding massive commitment of funds toward Indian betterment. They have climbed fences of abandoned government installations and demanded that the property be returned to the Indians for educational and other purposes.

They have occupied BIA offices and insisted on more control over their affairs and a better break in government hiring. They have won seats on boards aimed at eliminating poverty and racism.

They have enlisted the aid of "establishment" experts in designing self-help programs, in defending Indians against alleged police harassment, and in pushing their treaty claims in the courts.

Clyde Bellecourt

One of the most active "militant" groups is the American Indian Movement (AIM), formed in Minneapolis in July, 1968. AIM Director Clyde Bellecourt, a 35-year-old Chippewa, credits nationwide Indian activism with President Nixon's recent statement that he wants to "shake up" the BIA and "shake it up good."

Although the extent of that shakeup is in doubt, there is no doubt that a group of young Indian activists who hold high-level BIA positions have gained sympathy in their drive to protect Indian water rights, build more reservation roads and encourage tribal self-government.

Bellecourt is one of those who scoff at the notion that Indians are copying black militants.

"We had people like Chief Joseph (a Nez Perce Indian hero) a hell of a long time before they had Martin Luther King," he said. "They're talking about civil rights and integration. That's their bag, but it isn't ours.

Roger Jourdain

Jourdain

Indian militancy, said Roger Jourdain, chairman of the Red Lake band of Chippewa Indians, "has given a lot of goddarn mileage for the news media. You guys are thriving on it."

Jourdain, 59, has been tribal chairman at the Red Lake reservation for 11 years. He conceded that militant activities have "attracted public attention" but also have brought "some backlash."

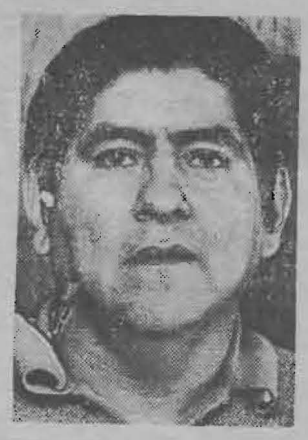
Militants, Jourdain said, "have alienated some public support that we've had in the last 25 years."

Since many of the Indians who participate in takeovers and sit-ins are working for improvements for urban Indians, Jourdain agreed, they are competing with reservation-dwellers for government and public support.

Vociferous Indians who engage in harangues at national meetings, he said, have adopted "a Black Panther style."

"We don't have to imitate the style of other minorities," he said.

The cry for self-determination grows louder



Carr

Bob Carr

"Show me a militant Indian," said Bob Carr, "and I'll show you a guy who likes publicity."

Carr, 30, a member of the Laguna Pueblo tribe in New Mexico, is director of the Upper Midwest American Indian Center in Minneapolis.

Members of the activist American Indian Movement (AIM), Carr said, are "just followers of the black movement." This is evident, he claimed, in what he said is AIM's use of black jargon such as "right on" and "power to the people."

"I've never seen any of them (AIM members) involved in long-term constructive activities," Carr said.

Ervin Sargent

Ervin Sargent, director of the proposed Urban American Indian Center in Minneapolis, has mixed feelings about militant tactics.

Actions like the takeover of the Twin Cities Naval Air Station are part of a "good cause," said Sargent. But he said lawbreaking hurts the Indian image.

Sargent

"You can protest in a peaceful manner," said the 29-year-old Chippewa from White Earth reservation. "But to go in and unlawfully take over someplace, I think, tends to be more of a show."

Sargent criticized the American Indian Movement (AIM) for what he said is a lack of comprehensive planning and followup of its militant activities. (AIM denies the charge.)

Benton

Eddie Benton

"It is sad that the American Indian movement has to use these tactics," said Eddie Benton, 36, director of the St. Paul AIM chapter.

"Nevertheless," Benton said, "I feel that the demonstrations and the course of action that we have taken are necessary to get the attention of a totally apathetic society."

Benton, a Chippewa from Lac Courte Orielle reservation in Wisconsin, sees differences in tactics of black and Indian militants. "We have yet to burn a building," he said. "We have yet to kill anybody, and I use the word yet."

He was asked why differences exist.

"I have been brought up totally Indian in an Indian home," Benton said. "One of the greatest lessons ever given me was: Always respect your elders and the other man. I think basically all Indian people have this respect.

"In spite of the fact that conditions are so bad, I can still love a man. I still can respect somebody else. Maybe that's what it is. And I'm not saying that the blacks are any less respectful than I am . . .

"I have the greatest respect for George Wallace (Alabama governor)," Benton said, "because I know where's he's at, all the time."

The Indian's greatest enemy, Benton said, "is a multiple kind of thing. It's Christianity and it's the white man. I'm talking about an attitude. White man is an attitude. White man can be Indian, black or yellow as far as I'm concerned . . .

"In a sea of white man, the Indian is a colony, the colony being social, political, educational, and above all, economic . . .

"I believe that one of the greatest sins that we can ever do is to rob our children of their cultural heritage. And that's what a lot of people have done. I want my children to be knowledgable about what they are and where they came from. I don't believe that you can know where the hell you're going unless you know where you came from.

"People call me an atheist, a race-baiter. I don't hate anybody. I try to live brotherhood all my life. And I believe in Indian identity."

Indians Form Foundation for National Unity

By Austin C. Wehrwein
Special to The Washington Post

CAMP OWENDIGO, Minn., Oct. 14—The base was laid here this week for a new national Indian "unity movement," chiefly for Indians in cities where most suffer dire poverty.

Some 100 delegates from eleven cities, from Denver to Washington, and from three reservations, gathered at the first national convention of the American Indian Movement (AIM) to approve a charter and by-laws for a nonprofit corporation that will serve the present 18 chapters.

The three-day convention that ended today set AIM, two-thirds of whose members are urban Indians, on a collision course with the National Congress of American Indians, which represents about 135 tribes.

Dennis Banks of Minneapolis, a co-founder of AIM and a convention leader, said the 27-year-old congress group was "very ineffective." He said it functioned more like the League of Women Voters than the "grass roots, national impact organization" he predicted AIM would become.

There are an estimated million Indians in the United States, about two-thirds on reservations. Tribal interests, needs and customs have worked against a united front.

Eddie Benton of St. Paul, who came originally from Chippewa Reservation in Wisconsin, like others advocates self-determination for Indians. But he said, "we need unity to a degree that goes beyond tribal bounds, a philosophy of reality, for we are all Indians."

AIM leaders are encouraging individual members to become politically active and to shoulder civic and community responsibilities. In cities like Denver, Los Angeles, Milwaukee and Oklahoma City, Indians are a potential significant vote bloc.

A militant group that claims its acts caught President Nixon's attention, AIM started in Minneapolis in 1968. It has won publicity with demonstrations, the most recent Sept. 22 in the lobby of the Bureau of Indian Affairs in Washington. But AIM leaders say they have never burned or destroyed, that they want only legal rights.

Now it appears that the demonstrations and seizures of federal property will be deemphasized, and AIM will seek "massive funding" from foundations, church groups and government—including even the BIA, of which it remains sharply critical. Stunts like the midsummer "encampment" at Mount Rushmore won't stop, but the AIM is now more sophisticated.

Herb Powless, an Oneida from Milwaukee and a former iron worker, led the take-over of an abandoned Coast Guard station in Milwaukee on Aug. 14.

The Indians have set up a school and a halfway house for alcoholics in the two buildings, claiming the right to the one acre site under an 1868 treaty. Powless hopes to negotiate with General Services Administration and BIA for permanent rights to the facility under a kind of trust.

"We moved in and we intend to stay," he said. "We became a tourist attraction. We had white people come down and want to touch us."

But he said that, for the first time, federal and state officials were giving Indians a part in housing and employment programs. Five doctors set up a free medical clinic for Indians at the Coast Guard facility and the halfway house will get Justice Department aid under the Safe Streets Act.

In contrast, when AIM Indians seized the deactivated Twin cities Naval Air Station last May, also claiming a treaty right, for a cultural and education center, they were finally ejected by a contingent of marshals.

Vernon Bellecourt, a Chippewa from Minnesota who is now leader of the Denver chapter, said the task was to "educate our non-Indian brothers."

Russell Means, a 31-year-old Sioux from Cleveland, Ohio, whose Indian surname is Means War, was elected national coordinator. Dennis Banks, chairman and co-founder of the Minneapolis AIM chapter, was named acting exectuvie director until the board can hire a full-time staff and open a national office.

Means said the board's first job will be to establish a working staff.

He added he would like to see the organization expand its activities on reservations and in the western states. "Particularly in politically important states likes California and Texas," he said.

Means stressed that AIM is also a spiritual movement that will continue to practice Indian religion. "We will strive to bring our everyday lives back to the Indian way," he declared.

Means said he would "like to see AIM become the strongest voice of the Indians nationally, as political activtists, backed up both legally and morally."

AMONG NATIONAL by-laws reportedly being considered at the meeting was one forbidding officers from drinking liquor. Approved by-laws and policies were to be announced later today.

National board members seated at the conference include: Ron English and Vernon Bellecourt, Denver; Rita Rogers and Harold White, Minneapolis; Eddy Benton and Henry Green Crow, St. Paul; Herb Powles and Pat Moore, Milwaukee; Dennis Bowens, Ted Means and Russell Means, Cleveland; Pearl Wakeman and Dorothy Miller, Sioux Falls, S.D.; Leroy Six Killer and Lisa Arrow, White River, S.D.

Elizabeth Fast Horse and Verna Gannon, Rapid City, S.D. Twila Martin and Dennis Dumonty, Turtle Mound, N.D.; Mike Tribble and Jim White, La Court Oreilles, Wis.; Laura Whitstoc and Barbara Owl, Washington, D.C.; Lorelei DeCora and Reva Barta, Sioux City, Iowa; George Whirwind Soldier and Sidney Eare, Rosebud-Red Hand, S.D.; Reuben Snake and Catherine Snake, Winnebago, Nebr.; Paul Johnson and Moose Pamp, Great Lakes Indian Youth Alliance, Lansing, Mich.

Onondaga Nation and its supporters forced the State of New York to halt construction when the Department of Transportation began to put a paved "shoulder" down with the equipment seen in this photo. The Syracuse POST-STANDARD editorialized, "Even if they are forced to redesign the highway to keep an auxilliary truck-climbing strip of Route 81 ... .state highway officials would be well advised to acknowledge the Indians prior treaty rights and respect them. . .The Onondagas have conducted themselves with great dignity and restraint in their refusal to permit the highway department to invade their reservation, and their refusal of higher and higher money offers is evidence that they are acting on principle rather than to obtain a higher price. This little strip of land along Route 81 should be considered forever Indian property."

The Iroquois State of New York

When Interstate Route 81 was being planned, it was to have gone through the best, most economical route in upstate New York. Politically influential and wealthy

Syracuse landowners and Cornell University were upset because their lands were involved. Thus it was that the plans were shelved, and the road rerouted in 1951 to go through the 16-square-mile Onondaga Nation.

The State of New York paid $31,500 for the easement permitting the road to be built. In 1956 and 1961, when improvements to the road were needed, negotiations were carried out. But in the Spring of 1971, the State just barrelled ahead to build an "acceleration lane" . They didn't inform or ask permission of the Indians.

As a result, the State and the Onondaga Nation are locked in a bitter dispute that has all the elements of early-days forked tongue treaty-making.

In September, 100 Indian men, women and children swarmed over construction machinery to force the State into a 10-day work stoppage for negotiations. The state broke off negotiations, and instead got a State Court order forbidding the Indians from interfering. The Ondaga Nation, one of the sovereign nations of the Iroquois confereracy, refused to recognize the validity of the State's decree. "We're a free people on our own land," they said.

The State Department of Transportation chose not to confront the angry Indians directly, and instead resumed construction on another portion of the road off the reservation. They even made another offer of money – $7,000 – for the additional land, but the Onondagas adamantly said they would refuse "any amount of money." The State tried $25,000.

The State bargaining team drove to the Onondaga Nation in a big grey Cadillac. They asked that the meeting be a closed one with the chiefs, but the Onondagas are not accustomed by that way of doing business and threw the doors open to the people so they would know the content of the meeting through their own ears and eyes and feelings.

"I know you don't want the road," said Wm. Hennessey, director of the Real Property Division of the Dept. of Transportation. But construction had been started and progress was progress and plans were plans. How could they stop now, he asked?

"We've spent a great deal of money on this project," he stated. "Believe me, it's necessary. It's important to all of New York State and to the country." If only the Onondagas would agree to give up their land, they would be making a "major contribution" to the safety of the citizens of this state. "We are asking for your help," he said.

As Oren Lyons, a traditional chief of the Nation put it, "The chiefs refuse to compromise away any Indian lands. If we do, we'll have nothing left to compromise."

Indians were posted to watch and sound the alarm as soon as construction crews came back on the land. Indians from other nations – warriors – stayed on, ready for trouble. Evenings they met to dance, listen to the leaders speak about the ways to Indian strength, and to work out their strategies.

Finally, the State sent a telegram asking permission to remove construction forms and to bring in dirt to replace the shoulder of the highway, in the interests of safety. The permission was granted.

About 100 persons, in Indian dress, mostly, showed up on the road to make sure that the State would keep its word. It was fortunate they were there, for the state told construction crews to make the shoulder 13-feet wide on a base of gravel, covered with four inches of blacktop.

"That's not a shoulder – that's a third lane, just what the state agreed not to do," said Chief Billy Lazore. He and the others ran up and down the area, asking the crews to stop work. They complied.

Charles Kerr, an engineer for the State who was attempting to hand out departmental press releases, complained that he had been "shoved and elbowed" by Mad Bear, a Tuscarora leader who has seen plenty of action in Indian struggles.

In stopping the work, the Onondagas impounded a road grader and pavement loader, saying that kind of equipment was illegally on their land. Keys to the machines were turned over to the State Police later in the day, and the Indians said the contractor was free to retrieve the vehicles.

The public relations division of the State went into high gear. In what was an admission more of the State's persistant efforts to override Indian rights, spokesmen for Theodore W. Parker, State Commissioner of Transportation said, "We have made considerably more than 25 contacts with the Indians. We have already paid them twice for the land."

That evening, Earl E. Towlson, a regional director of the Transportation Department, met with the chiefs and people, and submitted a hand-written proposal to seek the "advice and consent" of the tribe before any 'major construction' was undertaken. In exchange, he wanted the permission to resume blacktopping of the 4,000 foot stretch of "shoulder".

The chiefs rejected his proposal. Chief Lloyd Elm said, "The Onondaga Nation, as far as the land is concerned, is not going to compromise anymore. We are going to describe to them how we want the shoulder built." Many of the Onondagas have had extensive experience in construction work.

Enter the Governor. On October 28, Nelson Rockefeller arrived in Syracuse to address a group of businessmen about his $2.5 billion mass transportation bond issue. He agreed to meet with the chiefs for about 15 minutes before his speech, and said it was agreed that two representatives of the state would meet with the Indians on the reservation to discuss a compromise. "We had a very useful and constructive discussion," Rockefeller told reporters. "They and I want to avoid force in this situation."

So on Halloween Weekend, Towlson represented the State of New York people and met with the Onondaga Nation once more. They hammered out an agreement, handwritten on the spot, and signed by Towlson.

The pact specified that the DOT would end its efforts to construct an acceleration lane, in return for unhindered work by the contractors to put in a 9½ foot shoulder along the disputed lane. It called for a cessation of court action by both parties, and an agreement by the state to consult with the Indians before doing any road building within the reservation.

But Monday morning, the State repudiated its agreement. DOT Commissioner T.W. Parker refused to honor the agreement made by his regional director. Spokesmen for his office said that Towlson had the authority to sign the pact, but that the Commissioner had veto power.

"We're not suprised about this – we expected it," said Chief Billy Lazore. "We have photostatic copies of the agreement, though."

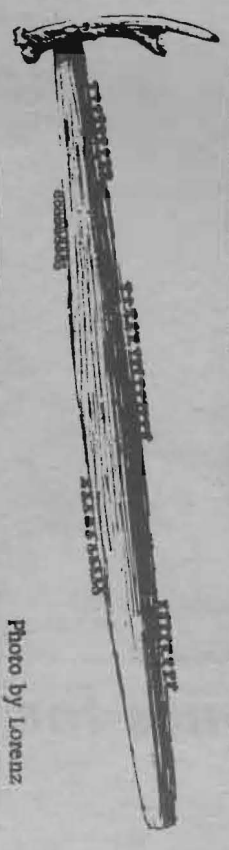
Governor Rockefeller
"I want to avoid force."

In the meantime, the State geared up for a court battle to gain a permanent injunction against the Onondaga Nation. And simultaneously, the Grandfather Winds brought cold weather and snow to the area, making it unlikely that the State could pour concrete this year.

In the meantime, the people of New York state have plenty of time to make sure that the State behaves honorably in the year to come. Next Spring will tell the tale.

Construction continues below Indian territory

Photo by Lorenz



United Press International

Mad Bear holding a burning copy of a court order forbidding Indians from interfering with highway construction on Interstate 81.

Prof. and students arrested

American Indians protest anthro. studies

(article by Roger Billotte, News Editor of THE ROCKY MOUNTAIN COLLEGIAN, in which it first appeared on September 28, 1971, atColorado State Univ.)

(UPI Telephoto by Terry Bochatey)

A group of approximately 40 American Indians from the Denver Chapter of the American Indian Movement (AIM) and their supporters yesterday protested against scientific studies on Indian remains by seizing bones from the CSU Anthropology Dept. and "arresting" an anthropology professor and 11 of her students.

AIM was acting against what it termed the "disturbance and committing of sacrilege upon the sacred grounds of our Indian people." A statement issued by AIM stated that "Indian people and members of the AIM are making citizen arrests on some of these body-snatchers and are taking the remains and possessions of our people so that they can be put back into the sacred mother Earth."

At 1:15 p.m. Bellecourt and 10 other demonstrators entered Room C-248 of the Social Science building where an upper division course in anthropology was being conducted by Dr. Elizabeth Morris.

Dr. Morris, along with a group of students, conducted a search last summer for artifacts on a private ranch 25-miles north of Fort Collins. During that trip, the students discovered some skeletal remains of unknown origin.

Bellecourt approached Dr. Morris and said, "I'm placing you under arrest for body-snatching." He then presented her with a "citizens warrant," and read the names of 11 students who were also being "arrested."

Bellecourt and other members of AIM denounced Dr. Morris as a "grave robber" and said the digging up of human bones disturbs the laws of both man and nature. The Indians also used the opportunity to express other grievences against white-American society.

Dr. Morris said the studies she conducted were designed to gather knowledge on Indian history and that the bones found last summer had not been positively identified as Indian.

The demonstrators left the classroom after staying approximately 15 minutes and moved down the hall to the Anthropology Laboratory.

Bellecourt, holding a pick axe, told newsmen the Indians were determined to reclaim the bones of their ancestors and demanded that someone open the locked door to the lab.

While Indians stood outside the lab, Anthropology Assoc. Professor Robert Theodoratus showed a collection of artifacts to four Indian women in a room located next to the lab.

Other protesters entered the room and discovered an unlocked door that led to the lab. They entered the room and found a table covered with skulls and other types of bones.

Those entering the back door opened the main entrance and approximately 10 Indians entered the lab. The demonstrators quickly gathered the bones into three boxes and a plastic bag. Some of the Indian women began a ceremonial chant to mourn for the dead.

After gathering up the bones, the protestors pushed past a campus detective who attempted to stop them at the door.

Five of the Indians dashed from the building with the bones, placed them in a car and left the campus. AIM member Sue Keltsh, said the bones would be taken to a ceremonial ground for internment.

Dr. Morris—who attempted to grab one of the bags of bones from an Indian woman—told the Indians that some of the bones they had taken were animal and not human remains.

Following the incident, a meeting was arranged between the Indians and members of the college of Humanities and Social Sciences.

Dr. Michael Charney, a physical anthropologist, told the Indians the department could not be sure if it had the remains of Indians since tests on the bones had not yet been performed.

The protestors said they doubted the truth of the statement and told officials they would return the bones when CSU agrees to surrender all Indian remains.

Bellecourt demanded that CSU cease all further anthropology digs, surrender Indian remains and that no criminal charges be brought against the Indians involved in the protest.

Dean Daniel Ogden of the College of Humanities and Social Sciences called on AIM to return the university property it had taken. He said the group should take its case into the court if they felt the university is holding property that belongs to Indians.

The meeting ended with no progress toward a settlement. The Indians returned to their cars and left the campus.

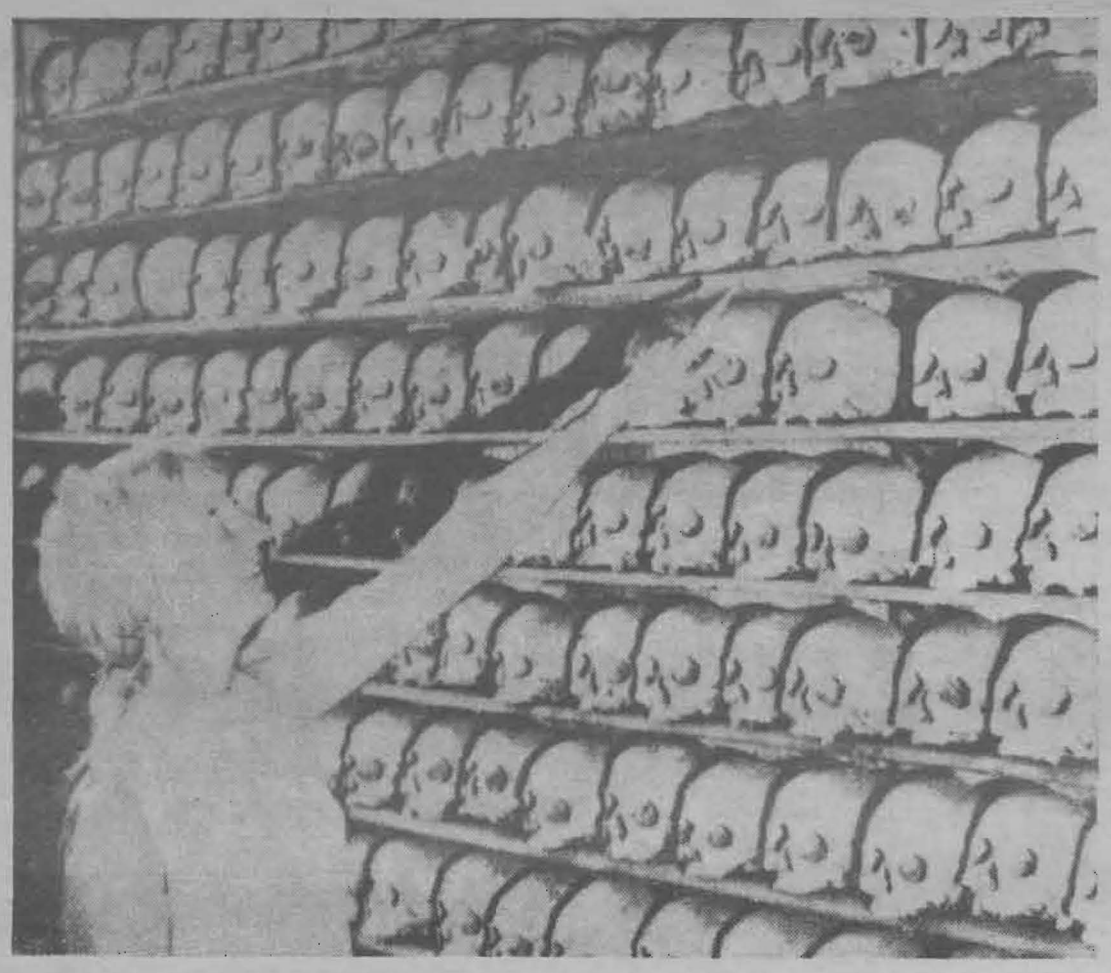
(UPI Telephoto by Terry Bochatey)

VERNON BELLECOURT, SPOKESMAN for the Indian group, presents a copy of the Colorado statutes governing body snatching and grave robbing to Prof. Elizabeth Morris during yesterday's confrontation over the excavation of Indian remains by the CSU Anthropology Department. Prof. Morris was in charge of the excavation earlier this summer

AP Photo

A typical "educational display" arranged by scientists. This one can be seen at the Aztalan State Park, Wisconsin. Just think, people! Maybe YOU will be discovered after your death and become famous like this!

Indians Take Bones for Reburial



IT'S AN OLD EUROPEAN CUSTOM – Scalping was not the only thing that was brought over from Europe. These are skulls in the crypt of St. Leonard's Church in Hythe, England. There are an estimated 4,000 skulls there from Roman Times. Perhaps this inability to shed old habits is a partial explanation of the chronic fetish Europeans have for Indian skulls and bones. *(Associated Press Wirephoto)*

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PAXTON HERALD

4910 Earl Drive
101 LINCOLN ST.
Harrisburg, Penna. 17112

September 8, 1971. Editor - Annette A. Amoun

STATE'S ARCHAEOLOGISTS DIG AT 3 SITES... UNCOVER SUSQUEHANNOCK VILLAGES!

Little by little, the secrets of the life-style and culture of the Susquehannocks, historically one of the most important Indian people of Pennsylvania, are coming to light.

During the summer of 1971, the Archaeology Section of the William Penn Memorial Museum here continued its "field investigations" into the still-shadowy Susquehannocks and -- working on three sites -- produced physical evidence that has added considerably to the sum total of what is known of their occupation of the Susquehanna Valley.

This summer, in a relatively short time, a student and volunteer crew fielded by The Pennsylvania Historical and Museum Commission and directed by Ira F. Smith, III, Field Archaeologist and Associate Curator of the William Penn Memorial Museum, Harrisburg, achieved what Smith has termed "overwhelming success" on the Clinton County site.

Exposure of Indian graves was not an objective of the 1971 field project at Quiggle Site, Clinton County. Nevertheless, four such were accidentally uncovered within or near the boundaries of the village. They were burials of two infants and two adults. Generally, the Susquehannocks removed their dead to "cemeteries" some distance from the living area.

Summing up the brief but extremely productive Clinton County "dig", Archaeologist Smith said: "The West Branch project was not only a great success from the Scientific standpoint but, perhaps more importantly, from the human interest it generated. We received a tremendous amount of genuine interest, enthusiasm, and even volunteer participation from the local residents. All too often, people fail to comprehend what we are trying to do in these field explorations, and seem to resent our presence in their locality."

This same crew began the summer work in June, on the Haverstick Site in Lancaster County, located in Washington Borough, along the Susquehanna River. The project there was under the direction of Vance Packard, Salvage Archaeologist for the PHMC (William Penn Memorial Museum), and remains from three different culture periods were recovered on the site.

Another bonus was the discovery of a Susquehannock "cemetery" at the very edge of the selected site. Here, the crew uncovered an almost perfectly preserved Rhenish wine jug, bearing the date 1630, along with other objects of European and native manufacture.

Since the jug had been ceremonially interred with Indian remains, the obvious inference was that these Susquehannock burials were made some time after 1630.

Abnaki Skeleton Is Ninth in Year

By RICHARD F. CASEY
Of The Inquirer Staff

Hundreds of years ago, long before Europeans came to this continent, an Indian youth died. His body was buried near the center of what is now Pedricktown in Salem County.

His remains were unearthed last week by members of the Abnaki Archeological Society, the ninth such discovery by the group in little more than a year.

Michael Blenk, who made the latest find, believes the skeleton is that of a man in his late twenties and that he might have been a hunchback with a clubbed right forearm.

The society's "dig" is on the Ralph Lerro Farm, virtually in the center of Pedricktown, so when the first skeleton was recovered in June last year the news spread quickly in the quiet town.

The bodies found so far may represent a "cemetery" but other village activities, such as cooking, were also carried on there, as evidenced by fire pits and refuse piles which also have been found.

When the complete site is excavated, professional archaeologists believe, it will probably reveal a cross-section of Indian life, not merely the burial rituals of the Abnakis.

Philadelphia Enquirer, Sept. 5, 1971

ANOTHER GRANDMOTHER RETURNED TO HER PEOPLE

The remains of an Indian woman which had been on display in the University of Wyoming Geology Museum have been reburied on the Wind River Reservation. After receiving protests from Keepers of the Fire, an Indian student organization at the University of Wyoming, museum curator Dr. Paul McGrew agreed to the arrangement. On August 25th, the burial was held with the assistance of an Arapaho tribal elder. Former Keepers of the Fire chairman Bob Spoonhunter thanked Dr. McGrew for his cooperation in removing the display from the museum.

INDIAN RELICS FOR SALE
Over 1500 Pieces
(717)
CALL 957-2582 after 4:30 P.M.

Indian Power Hits Museum

Field Museum of Natural History has discovered that Indian Power is very real—if somewhat expensive.

This story is but one example of the activist Indian movement in Chicago. It all started when anthropology students digging under museum auspices unearthed the skeletal remains of nine Indians this summer under a motorcycle path in a forest preserve.

They hadn't expected to find bones there, but they did, and the bones were classified Miami Indian, late 17th Century, and sent to Indiana University for display—all of which angered Matthew War Bonnet, a Sioux and instructor in Native American history at the Circle Campus of the University of Illinois.

Demand Reburial

The museum made public its find, and War Bonnet and friends arrived too late for the television cameras, but early enough to find museum officials and charge them with violating sacred burial grounds. The Indians said the display was racist, and they demanded the museum rebury the bones at a site of the Indians' choosing.

Dr. Donald Collier, a museum curator, issued a statement saying the museum had always treated the remains of the ancient dead with respect. The museum agreed to replace the bones and pay the costs.

The Indians built a hardwood coffin for the remains and chose a Winnebago burial ground near the Wisconsin Dells. The museum delivered the bones there.

The Cost Was a Secret

The Indians asked for more than burial. What followed was the museum's giving blankets, shawls and cigars to the Indians, hosting a traditional meal for 60 Winnebagos and the Chicago Indians, and providing an evening ceremonial fire. The museum also hired a medicine man to officiate.

The museum paid for everything, but declined to disclose the cost.

"We want good relations with Indians in general and Chicago Indians in particular," Collier explained.

"One does not talk of the cost of a gift, be it to a white or Indian. Besides, we don't want anyone to think we are a soft touch."

(TRIBUNE Staff Photo: By Jack Mulcahy)

Willard Pipeboyd and Mrs. Anne Marr place bones in box for transportation to burial site near Wisconsin Dells.

Thieves sack burial ground for supply of human skulls

CLARKSTON, Wash. (UPI) — Thieves invaded a 100 - year - old Nez Perce Indian burial ground near here, stealing skulls and jewelry, anthropologists reported.

Authorities said human skulls were worth $25 each and more in a bizarre underground market, centered in California.

University of Idaho anthropologist Roderick Sprague said the thieves drove rods into the ground to locate coffins, which were then opened and plundered. There were 38 graves in the area.

"It makes me mad to just be around the place and see what has been done," said Richard Halfmoon of Lapwai, Idaho, chairman of the Nez Perce Tribal Council. "They don't let our Indians rest in peace whether they are dead or alive.

"We know the name of the dentist who has Chief Joseph's skull and uses it for an ashtray."

Chief Joseph, the Nez Perce's greatest chief, was pursued by the U.S. Cavalry in the late 1800s when he led part of his tribe on a 1,500-mile escape to Canada.

HONORING INDIAN LEADERS – Although the United States issued a postage stamp of Chief Joseph (above) to advertise its "Indian heritage", an American dentist is using Chief Joseph's skull as an ashtray.

La Paix Blanche

A conversation with French Anthropologist Robert Jaulin

by Françoise Morin & Jacques Mousseau

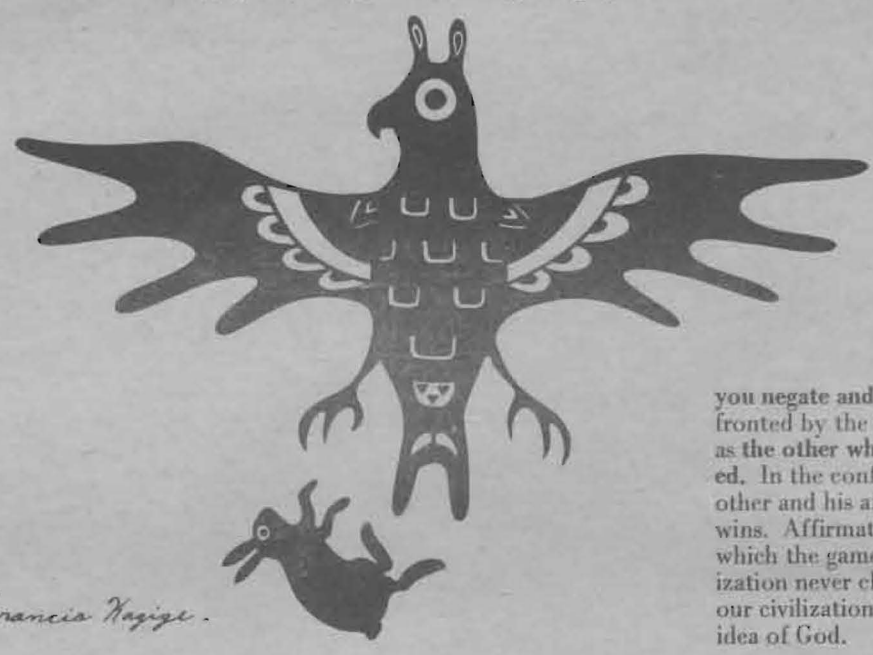
(This article originated in Psychologie, and was translated by Tony Wilden. It appeared in PSYCHOLOGY TODAY, Sept. 1971. Copyright Psychology Today and Psychologie.)

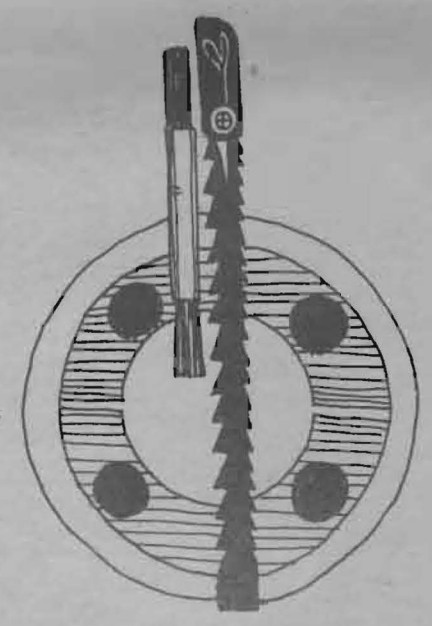
Is it possible to be an anthropologist? Can one go and study another civilization on its own ground, and yet avoid playing the spokesman for the civilization that designated you anthropologist in the first place? In such a situation, can one avoid being the accomplice of the industrial civilization and its corollary, the consumer society?

These are questions that Robert Jaulin answers in his personal life and his books, the most recent of which, La Paix Blanche, *is a veritable manifesto, published in 1970.*

He has tried to make the case of the destruction of other civilizations an international one through UNESCO. In early 1970, he organized an international symposium on ethnocide, which brought a considerable number of researchers together at the Center for Scientific Research in Paris, where he is now a director of research.

His analysis is important for Indians who are concerned with their own survival, and for non-Indians of the Western Civilization who also worry about their coming destruction.





Question: Why and how did you come to interest yourself in the fate of so-called primitive peoples?

Robert Jaulin: Even recently, we still talked crudely about "primitive" peoples. Now we are a little more subtle about it, we say "so-called primitive" peoples. But we should get something straight right away. They are simply **other civilizations**, nothing less than that.

My concern over the fate and conditions of life of these other civilizations is partly the result of watching the deaths of nearly 50 per cent of a group of Amazonian Indians, the Bari, in just four years. Until their first contact with our civilization in 1962 to 1963, they had remained what the settlers call **bravos**, that is, hostiles. When I arrived in early 1964, some groups were still resisting. Peace closed off the books for them by transforming their civilization. Everything that made up their vigor for life, their vital force, everything that constituted their source of energy in the world, disappeared. The social disorganization that we imposed on them contributed to the disappearance of the group; it created a milieau for them that favored the outbreak of epidemics.

In order to curtail these losses, I proposed government action in 1964 to try to stop the regrouping of the Indians in "concentration camps." These civilized concentration camps were started by missionaries, by North American oilmen, by the local equivalent of white settlers, and by the Colombian Bureau of Indian Affairs. All of these people seemed on the surface to have high humanitarian aims. But their humanitarianism sought only to impose on the Indian the way of life that our restricted form of humanity represents, in other words, white humanity. Thanks to these stupid and imbecillic "humanitarian" measures, I watched these Indians disintegrate as a group and die. I protested against all this. I demanded that mobile sanitary services be set up and that we leave the Indians in peace.

Q: So your work as an anthropologist in the field went somewhat beyond what the anthropologists who had preceded you had done?

Jaulin: Yes, I was baptised an anthropologist. But first and foremost, I am a man, and a white man. It was not as an anthropologist that I worked for those changes, but as a man with some feeling, some sense of others. I found it grotesque to force the Indians to wear our clothes, to live in our houses, to eat food cooked in oil the way ours is, and to forbid them to wear their own form of clothing, to forbid them to have a communal house, to forbid them to cook their food by smoking. Anybody except an anthropologist could have been aware of the situation and profoundly moved by it. Anybody except an anthropologist could have done what I did. What I have been able to establish and what I have said, is that very often the anthropologists were perfectly aware of these insanities. In an objectively verifiable sense, they were very often party to them, accomplices in them. They had taken good care not to make problems for themselves and had allowed the "cultural development companies" – in other words, the groups primarily responsible for cultural exploitation, for the destruction of the structure of the Indian civilizations – to continue policies that I have been seeking to expose and against which I protest: the politics of integrating these other civilizations into our own. I tried to understand why anthropologists behave this way, and by putting that question to myself, I came to rethink anthropology itself. I have come to think of anthropology as being totally internal, cut off from the world outside, completely integrated with the global movement that is characteristic of our civilization. . .

Q: Has the knowledge you have acquired as an anthropologist led you to pass judgment on our civilization?

Jaulin: If you are talking about the knowledge that corresponds to "official anthropology", my answer is no. For, if in spite of everything I have been able to make these criticisms, it is only because I have come, little by little, partially to liberate myself from that knowledge. I would say that this freedom is in spite of that knowledge and not because of it. It is because of what I am, not because of what I have learned, that I have stood up against the annihilating of other civilizations. My feeling is that if I had been an accomplice to my profession, I would not have been capable of realizing a certain number of self-evident facts. I would not have been able to get a perspective on our civilization. I would have been a prisoner just like the missionary or the North American oilman, an accessory to the objectives of his profession: the conquest of souls or the conquest of oil. The objective of the anthropologist is the **study** – not to beconfused with the **comprehension** – of peoples. He couldn't care less about their real existence.

My perspective is part of a change that young people know more about than adults, because they are not imprisoned in the Establishment. Young people know that if we maintain our civilization the way it is, our future is both doubtful and messy. As a result of living off other people's backs, or mercilessly exploiting them, of living on carrion, we are going to end up by feeding on ourselves. This exploitative civilization, this civilization of vultures, will end up like a decaying corpse, it will end up feeding on its own decaying flesh.

"This exploitative civilization, this civilization of vultures, will end like a decaying corpse, it will end up feeding on its own decaying flesh."

Q: How do you explain the fact that our civilization has such negative and destructive contacts with these other civilizations?

Jaulin: What conditions our actions is essentially what I call the negation of the other. We form a couple in which either member – whether it is an individual, an industrial-corporation, a nation, or the totality of white civilization – when face-to-face with its confronting member, behaves essentially in the same way. Each member is governed by a principle of the affirmation of itself, as a rival, at the expense of the other. This relationship consequently involves the negation of the other. The couple always is made up of two members in the following relationship: one member will make himself the **slave**; in terms of the slave he negates, the other establishes himself as the **master**.

This relation – which we might symbolically call the relation between Hebrew and Pharaoh – is what lies behind the principle of the **universalization** of the white. This relation manifests a particularly awesome power when one of the members of the couple, the master, is faced by an other, such as the Indian, who does not know the rules of the game, and who, in his own civilization, is not caught up in it. Both the notion of the slave, and that of the **quest** for the **slave** always imply something **out there**, something **beyond** in time or space. Thus our civilization takes off, with this orientation, toward other civilizations. The couple that our civilization defines as **the other that you negate and the other who negates you** is then confronted by the couple that the other civilization defines as **the other who affirms you and the other who is affirmed.** In the confrontation between our negation of the other and his affirmation of the other, it is negation that wins. Affirmation is victimized. As long as the field in which the game is deployed can be extended, this victimization never changes. The **totality** that is the business of our civilization is an abstraction; it is as abstract as the idea of God.

Consider, for example, the Bari society. Here the social relations are organized on the basis of the same affirmative notion of harmonious connections between allies or partners. The communal house brings together people who define themselves as simply **different** from each other, whereas the way our society reasons is based on the principle of identity. Bari families are always linked together by a relation of alliance, and the behavorial style of each person is a function of the difference with the other.

Behaviour is therefore governed by **discretion**, in the sense of moderation, discernment, **delicatesse**.

The contacts that we have established with these civilizations are due less to our real power than to a process of trickery and victimization. This consists of apprehending another by trying to negate him, whereas he apprehends you by assuming all along that you are affirming him. He seeks to affirm you in the same way he thinks you are affirming him. When it confronts these other civilizations, all power and force of our civilization lies in this principle of the negation of the other. Because our system is based on the principle of integrating the other with one's own **self** – an integration that may take the form of genocide or of so called **policies of integration** –we must necessarily and continually seek another to negate. By construction, then – in a geometric sense if you like – our **being** as individuals and as a civilization is in its essence a form of **extension.**

Q: In what way do we impose our ways of life and our ways of being on others?

Jaulin: Because they are up against the wall, the Indians accept contacts with the whites. Their universe becomes, in a sense, too small; they need to assure themselves of an affirmative link with the **beyond** or the **elsewhere** that the whites represent. When the Indians are forced into such contacts, they find themselves in continual encounter with white who, most of the time, try to regroup them in camps or in villages so as to impose these new ways of life on them.

Q: Who are these whites?

Jaulin: For the Motilone Indians, there were Capuchin missionaries on the Venezuelan side of their area. On the Columbian side there were Jesuit and Protestant missionaries, the North American oil-workers' camp, the Columbian Bureau of Native Affairs, a settlement of colonialists, and the good sisters of the institution called "El Minuto de Dios." The goal of everyone of them was to attract the highest possible number of Indians to his installation and regroup them around it. . .

Q: Is it not possible for these Indian peoples we try to assimilate to resist contact with us?

Jaulin: The game of white negation has its limits, some due to the resistance of the environment, others constructed by the human groups we seek to negate or assimilate. This is the problem of the Third World. Take the Andes, for example. After four centuries of colonization, the Andean Indians have not become whites. They more or less put themselves into parentheses. Through their decision to hold themselves in abeyance, in a condition of suspense, they have succeeded in making an inescapable demographic protestation. At the time of the European conquest, there were between 15 and 20 million Indians; 50 years later there were only a million left. Today they have managed to increase once again to the original figures.

Q: What do you think of Che Guevara's work in South America?

Jaulin: I have a great admiration for Che. But his experience was a white experience; it was artificial. If I may say so, he brought with him a program for the dealienation of the Andean peasant. This is precisely what is impossible. It was precisely for this reason that Che was unable to make his ideas take deep and lasting root in Latin America. If such a program is indeed to spring up, it must arise from within and it must be put into effect by the Indians themselves.

Q: Do you think that the left-leaning military governments in some South American countries are encouraging

the Indians to achieve such a level of consciousness?

Jaulin: Let's take the example of the Peruvian government. It is trying to find its way, as it were, and it has borrowed from the white world a particular image: the idea that in order to liberate the slave, it is necessary for the slave to become the master.

Our systematic principle of the negation of the other necessarily requires that what is negated by us – the Third World – will eventually become integrated into the heart of what negates it – Old Europe – and will, in its turn, become the master. Once again we have the principle of self-extension that posits the integration of the slave with the master.

The military government of Peru denies that there are any Indians, but it affirms that there are indeed alienated people in Peru. These soldiers are reasoning from inside our Western society. For, in order to cover up this alienation, they make the Indians into whites and want to industrialize them. This presupposes the destruction of the peasant communities and, as its necessary consequence, the disappearance of the long Quechua and Aymara tradition. It's colonialism all over again.

Q: You say that some Montagnard Andean civilizations resist contact. What is the situation of the forest peoples of Amazonia?

Jaulin: . . .Flight from the whites remains the only solution for these people of the forest. Many do choose to flee. But if their escape is to have any meaning, and if the group is to be able to dominate and master its natural environment, there must be sufficient room for them. The universe must not go on contracting around them. Many groups of Indians are accepting the white offer of peace today because the universe is indeed closing in on them. The sky is falling on their heads. The white civilization continues to extend itself farther and farther – escape becomes impossible for the Indian.

Q: Would you have preferred to see the Bari take up arms again?

Jaulin: But of course I would! Open warfare is infinitely preferable in their situation, casualties or not, to a peace that kills little by little, but a peace that never fails to kill. At least in open warfare, you can always escape to a thicket or a woods while you wait for the other to be destroyed by his own system.

Q: Do you think that the Bari can suggest values and rules of conduct for us useful in terms of our own future considering that you maintain the system we invented is going to turn against us?

Jaulin: I'm convinced they can. This is precisely what I tried to work out in the last part of **La Paix Blanche.** When we can no longer find anyone to negate, the system of negation, which will not stop its work, will turn against us. Our universe of negation is viable only if it can continue to expand, only if it is neither limited nor closed off. I call this unitary **universalization.** When there is no longer anyone else to negate, when the Third World ceases to be our victim, when the matter we have domesticated and fabricated into objects turns against us, when our natural environment becomes asphyxiating, we are going to have to make a choice. We shall have to choose between either seeing the whole world come apart at the

"Anthropologists smile at me the way you smile at cranks and crackpots so as not to provoke them."

seams, or understanding that the accumulation of goods – exactly like the accumulation of certain types of knowledge and exactly like the technological accumulation – does not represent a viable means or goal of life for mankind. We shall have to admit that we must stop negating the other and that we must ally ourselves with the world. In the past, some peasant societies established this alliance but this tendency has always and regularly been snuffed out by the desire for conquest.

If we want to find ways of transforming our civilization, we must turn towards those societies that practice the affirmation of the other: **the other you affirm and the other who affirms you.** .

Q: Doesn't this confrontation with the West – which we hear from you in anthropology, from psychiatrists and from economists – correspond to a sort of general malaise?

Jaulin: Certainly. There is a general malaise because the system is very close to crumbling into ruins. Our civilization tends to be the juggernaut of the universe. Our excessive power has given us sway over the world, and this force, which is based on the negation of the other, will turn against us. For we shall never be the progenitors of the universe, nor shall we ever be its gods. Such an idea has no sense, it is an absurdity. Our system, in its essence, in its very heart, is a relationship of contradictory terms, and it is nearing the point at which it self-destructs. It is nearing this point because our relationships with men and with things have become universalized, and because the claim we have staked to totality is in fundamental opposition, it appears, to the very existence of the universe.

Q: If your position is having some effect outside of ethnology, I suppose that it must already be having an effect among anthropologists.

Jaulin: I don't think so. I am convinced that their consciences remain untroubled. Anthropologists have been explaining to me on and off since 1964 that I have been piling one piece of nonsense on another, and that I belong in a mental hospital.

Q: What arguments do they bring up?

Jaulin: Not one. They smile at me the way you smile at cranks and crackpots so as not to provoke them. Behind it all, at the beginning, there was almost total lack of comprehension. What annoyed them in particular was my scientific work. . .

Q: At the end of your book, you put forward a model: the model of "white Indianness."

Jaulin: Yes. This is a very poor label if people take it to mean a way for the Indians to perceive us. A logic of contradictions – the logic posited by that rleation of negation that I have emphasized throughout this conversation – can be replaced, little by little, by a logic of the **compatible.** . . This logic of the compatible is a logic of the nonaccumulation of goods, of the nonaccumulation of slaves, and of the nonaccumulation of artificial knowledge. Its is a logic whose emergence will mean that reason can no longer claim to control and to direct life, for reason itself will be included in a system based on life, a civilization.

Q: Can we escape from scientific, technical, and industrial imperialism?

Jaulin: The imperialist camp is now dominated by the cowboys of North America and the Stalinists of the U.S.S.R. In relation to the Third World, they have absolutely identical attitudes. They both manifest the same competitiveness, the rule of party-opposition against the others, which is linked to a goal of extension and universalization. This identity is so complete that, in relation to the universe represented by the Third World, these two blocs become closer and closer allies and in fact, constitute a single imperialist camp.

White civilization can be considered to be effectively homogenous. What makes it heterogenous in relation to itself are the recent demonstrations by young people, who in fact are more adult than the adults, for the simple reason that they are guaging the future and providing for it. These young people accept a certain level of universalization. What they reject is the unitary and juggernaut quality of this universalization. They can see the dangers that our civilization has made to lie heavy on the world. They want to preserve the differences.

ANNUAL ANTHRO POWWOW LISTS NEW YORK MEETINGS

The American Anthropological Association is having its 70th annual meeting at the Statler Hilton Hotel Nov. 18-21 in New York City. Many of the sessions being held deal with Native peoples of North America. Since so many native peoples live in the New York area, we thought they might like to know of the sessions which will deal with them. Although there is likely a fee for the conference itself, we would imagine that conference organizers would be delighted to have Native American participants in meetings which deal with them as subjects.

NOVEMBER 18

105 Xth Conference on American Indian Languages: I 9 a.m. to noon. Papers on St. Lawrence Eskimo phonology, "The Role of Adaptation in the development and maintenance of linguistic differences on the norwest coast", "The Alveopalatal Shift in Salishan", "Philology in the Field", "Dialectal Developments in Chinookan Tense Systems", "The Archaic Siberian Verb and the Amerind Verb", "Comparative Linguistics in the 18th Century".

107 Symposium: Method in Symbolic Analysis. Karen Blu of the Smithsonian, among others, on Meaning and Perception, or "Unless You're an Indian, how can you know what Indians believe?"

111 CAE Symposium: Reasonable Ethnic Education Programs in Museums. James D. Nason on "American Indian Heritage and Museums". 9:30 a.m. until noon.

114 Cognitive Systems and Decision Making. 8:30 a.m. to noon. Among the papers: James Coffin on Navajo Entrepreneurs: The Troubled Vanguard. Michael Everett on "Verbal Conflict and Interpersonal Violence in White Mountain Apache Culture".

115 Social Structure and Women: 9:30 a.m. until noon. Kendall Blanchard (among others) on Women's Lib and the Role of the Protestant Mission among the Ramah Navajo.

122 Film Program: American Indian Cultures. 9 a.m. 'til noon. Valene Smith's "Three Stone Blades", Gene Gregoret's "The Trout Lake Cree" and three films on Latin American cultures.

NOVEMBER 19

205 Xth Conference on American Indian Languages: II. 9 a.m. until noon. Two papers on Shoshoni, as well as Isleta, Yaqui, etc.

211 Workshop: The Designed or Built Environment and Cultural Behavior. 9 a.m. until noon. George Esber on Indians, Architects, and Anthropologists.

216: Western North America. 9 a.m. until noon. Sample: Arthur H. Rohn on "Budding Urban Settlements in the Four Corners."

219 Local Level Politics and Leadership. 8:30 until noon. Robert N. Lynch on "Decision-Making Procedure in a Northern Paiute Tribal Council." Charles Bishop on "The Role of the Leader Among Northern Ojibwa."

305 Xth Conference on American Indian Languages II: 2 p.m. until 5. Eung-do Cook on "Number Categories in Sarcee Verbs." Mary Helen Taptto on "Banking in Navajo Nouns." DISCUSSION OF PRIORITIES IN AMERICAN INDIAN RESEARCH.

308 Migration. 2 p.m. until 5:30. Larry R. Stucki on "The Reservation: 'A Good Place to Visit But I Wouldn't Want to Live There' ". Bruce Katzer on "Assimilation from the Caughnawaga Community."

311 Symposium: Ethnocentrism in Anthropology: Can Our Discipline be Decolonized. Radical Anthropologists discussing the Latin American scene, and how anthropologists contribute to the legitimacy of "internal colonialism" within the U.S.

318 Structure and Organization. J.G.E. Smith on "Termination of the Cross-Cousin Marriage Pattern Among the South western Ojibwa". Garrick Bailey on "Patrilineality and Matrilocality Among the Osage." Gary Witherspoon on the "Cultural Meanings and Social Functions ofthe Navajo Sheep Herd."

NOVEMBER 20 (Saturday)

405 Xth Conference on American Indian Languages IV: Jack A Frisch on "Mohawk Color Terms". 9 until noon.

418 Applied Anthropology. 8:30 until noon. Michael Dorris on "Resettlement and Modernization in an Alaskan Athabaskan Community." Valene Smith: Morning Star People: A Unique Approach to Indian Education."

511 Ethnicity in the United States. Jerome Halberstadt on "Ethnic Boundaries and American Indian Identity". Helen C. Rountree: "Being an Indian in Virginia: 400 Years in Limbo" Loretta Fowler: "Implications of Multi-Ethnicity for Political and Social Process in an Indian Community." Thomas Collins: "Political Power and American Indian Ethnic Identity"

511 On Learning to Be a Woman. 5 p.m. until 7. Ann McElroy on "The Influence of Modernization on Female Eskimo Role Identification."

518 Giving and Taking. Sally Snyder on "The Spirit-Power-Wealth-Food Syndrome: A Psychoanalytic Interpretation of the Potlach." 3:30 until 6 p.m.

519 Theory and Method in Anthropology: II. John L. Mori on "Systems Analysis of Hopi Silversmithing: The Law of the Instrument?"

520 Law and Justice. 2 p.m. until 5. Mary E. Fleming Mathur and Prad Mathur on " 'New Indians' and Their Legal Tactics". Margot Liberty on "Northern Cheyenne Law in Acculturation: A Study in Legal Regression." B.R. Bainton on "An Exploration of Reservation Judicial Systems: Form or Function?"

521 Workshop in Ethical Dilemmas in Anthropology. 2:30 until 5 p.m. Although not about Indians specifically, this workshop will discuss such things as "The Problem of Inadvertent Feedback of Research Results to the Target Community".

523 Ethnohistory: Linguistic and Cultural Reconstruction. 5 p.m. until 7. Mary LeCron Foster on "American Indian and Old World Languages". Michael Hittman on "Disillusionment and Retreat into Opiate Usage Among Smith and Mason Valley Paiutes."

524 Obesity and Culture. 3:30 until 5. Leslie Sue Lieberman on "The Etiology of Obesity Among the Pima Indians of Arizona."

527 Film Program: New Approaches to Ethnographic Filming. 2 until 5:30 p.m. "You Are on Indian Land", the bridge blockade at Akwesasne, will be shown.

NOVEMBER 21 (Sunday)

601 Edwin Wade and Lorraine Wade on "Political Factionalism in the Wake of an Environmental Crisis: The Processes of Hopi Leadership and its Legitimation."

604 Cures and Causes. 8:30 until 12 noon. Hope Isaacs on "Traditional Medicine among the Seneca Indians of Western New York."

605 Xth Conference on American Indian Language: V. 9 until 12 noon. Wayne Newell on "Linguistic Terminology in Passamoquoddy." Other papers on Cree-Ojibwa, Beotuk and Alkonkian, Delaware, and Malecite.

607 Symposium: Linguistic Play. Keith H. Basso. "Don't Go Near the Water: Ice and Travel Among Fort Norman Slave"

618 Acculturation and Social Change. 9 until noon. William Koolage on "Concepts of Deculturation, Disintegration, and Disorganization in Chipewyan Ethnology."

621 Time. Raymond J. DeMallie on "Dakota Time Concepts" 9:30 until 11 a.m.

622 Urbanization and Assimilation. 9:00 until 12:30 am. Fay Cohen on "The Indian Patrol in Minneapolis: Social Control and Social Change in an Urban Context." William H. Hodge on "Urban American Indian Witchcraft". Billy S. Fogelman on "The Appropriation Hypothesis: Primary Group Interaction Among Urban Indians in Dallas, Texas."

625 Symposium: Dimensions of Papago Indian Modernization 11 a.m. until 1 p.m. Six papers, including Mary Gallagher's "Accident Rates as Modernization Indices" and Kerry Feldman on "The Metaphysics of Generalization: Will the Real Papago Please Stand up?"

One giant leap for mankind

FIGHTING INDIAN CHIEFS

GERONIMO

Story by GEORGE TRIFF

Illus. by HERB TENNEY

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Peoria, Illinois

GERONIMO

Geronimo was the cruelest, most savage and hated of all the Apaches. He was feared by the army and the entire southwest frontier. He seemed to live only to kill.

A favorite sport was to torture prisoners until they died. One cruel torture was to put a man into a narrow deep hole, feet first, leaving only his head above ground.

The hole was then filled so the prisoner could move only his head. Sweet molasses was then poured over the man's head. This brought on a vicious army of ants and agonizing death.

When the Apaches made peace with the Mexicans and Americans, only Geronimo refused to be sent to a reservation. He fled with followers and formed an outlaw band.

He continued savage raids on frontier settlements, army forts and wagon trains. Mothers scared their children to bed with the name Geronimo.

He continued killing on both sides of the border mercilessly killing Americans as well as Mexicans. He burned ranches, captured white women and children and tortured again.

After a number of years, attempts again were made to have peace talks with the outlawed Apache chief. Geronimo agreed to a meeting place in the hills.

When his warriors neared the camp where the talks were to be held, someone accidentally fired a rifle killing one of the Apaches. The warriors fled and Geronimo hated again.

The army, determined to kill or capture Geronimo kept on his trail. Each time they rushed his camps, they were swiftly deserted. The Apaches seemed to melt away into the hills.

Finally in 1886, Geronimo knew his fight was hopeless. He wanted to talk peace again. He agreed to meet General Miles at Skeleton Canyon for peace talks.

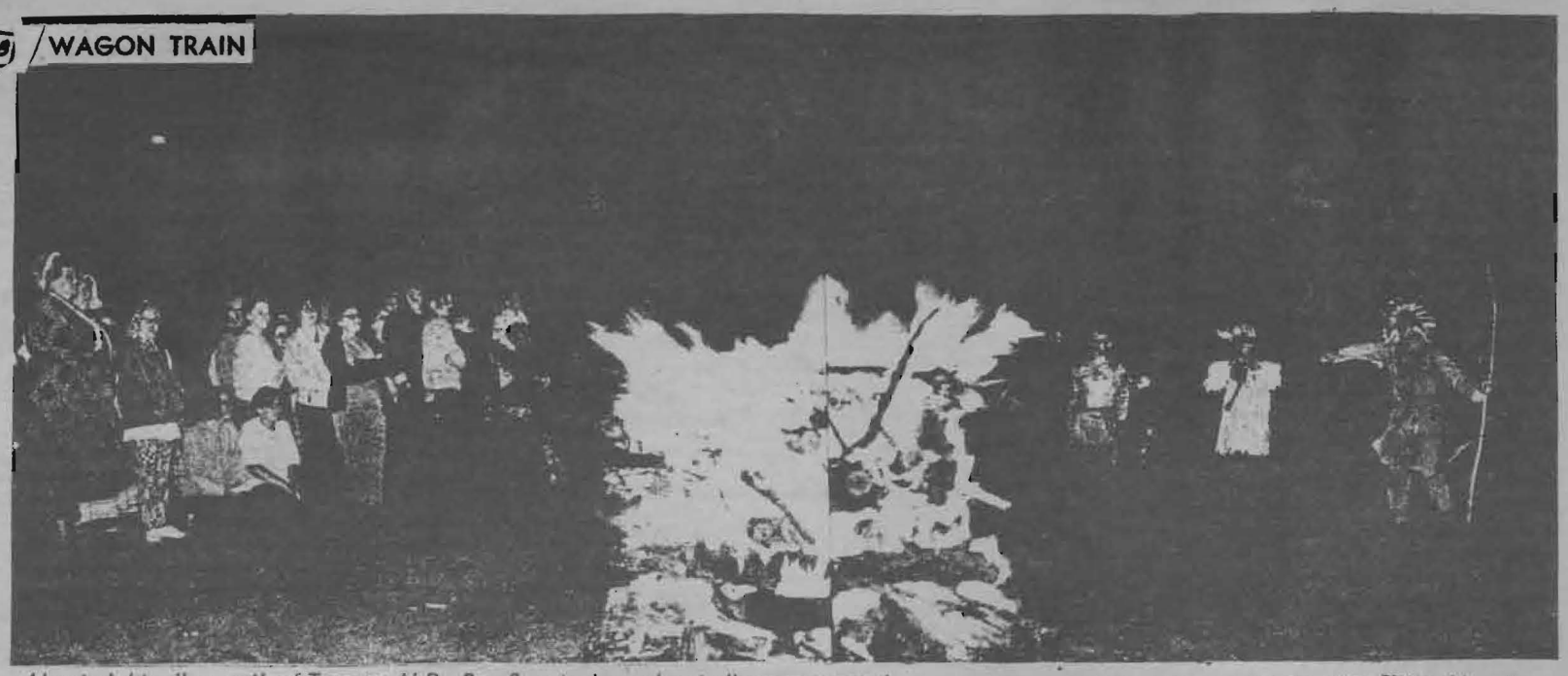
General Miles told Geronimo to surrender and he and his band would be sent to Florida to live in peace. "Refuse and you and your entire band will die."

The fierce Apache chief agreed to the terms and called in his warriors with their families. When Geronimo and his band moved east, peace came to the Arizona frontier.

Geronimo remained a prisoner of war for the next 23 years at St. Augustine, Florida. During this period, he was taken many times to state fairs and national expositions.

He sold autographed pictures of himself and shook hands with anyone for 25 cents. He died dead drunk on February 17, 1909 at the age of 77 years.

10 / WAGON TRAIN



About eight miles north of Tappan, N.D., Boy Scouts dressed as Indians pertormed a mock ceremony at midnight, allowing "settlers" to cross their hunting grounds.

Minneapolis Tribune Sun., Sept. 12, 1971 Picture Magazine

Even the Boy Scouts?

Racism takes many forms. On the left and bottom of this page is the entire text of a little booklet available in many drug stores, toy counters, etc. It is put out by Mount Hawley Publishing Company in Peoria, Illinois. The poison reaches children at an early age.

Another organization which prides itself on its good relations with Indians is the Boy Scouts of America. True, it would be wrong to condemn all its members – or even the organization itself – as being racist. We mention it here only to show that even the most "pure" of Western institutions are just as contaminated as the rest of the society.

Not the Boy Scouts, you say? Wasn't Lumbee Indian Brantley Blue of the Indian Claims Commission unanimously selected as chairman for the 1972 Boy Scout National Conference, you say?

Consider the picture above. Read the brochure of the Sac-Fox Trail sponsored by Post 109, Moline, Illinois: "The Black Hawk War was one of the inevitable conflicts of an advancing civilization. On one side was a native race fighting for ancestral lands; on the other, settlers and soldiers, our own forbears, determined to banish fear of the scalping knife from their cabins and clearings. Black Hawk State Park is a memorial to all participants."

Or read the pamphlet of the Pokagon Trails committee of Ossian, Indiana: "There comes a musing spirit in regards to the Indian. Their day is past, their fires are out, the wild deer no longer bounds before them, the plow is in their hunting grounds, the ax rings through the woods, once only familiar with the sharp crack of the rifle, the shrillness of the war whoop is supplanted by the shriller whistle of the locomotive, and the canoe by the steamer or sail vessel. Their springs are dry, civilization has consumed all these as fire destroys flax. Truly, time destroys to renew and desolates to improve."

Or would you like to walk with Scouts on "The Massacre Trail" near "historic" Middletown, Kentucky. The trail is a memorial to those people "who left the relative safety of the east to help carve a new civilization from the wilderness that was Jefferson County." But you would have a nice walk "where Indian war whoops, flashing tomahawk, and gory grisly scalps held aloft as trophies were not nightmares, but all-too-terrifying realities to our pioneer heritage."

TROOP 321, B.S.A.

That the Scouts pictured above have Indian dress more elaborate than most Indians would dream of ever affording is an indication that something is wrong someplace. How does that Boy Scout pledge go now?

RACISM — the white mans burden

By MARTY RALBOVSKY
Newspaper Enterprise Association

Three years ago, a group of students at Dartmouth College, assembled by Howard Bad Hand, Dwayne Birdbear, Travis Kingsley and Rick Buckanaga, demanded that school officials stop entertaining fans at home football games by employing undergraduates, dressed as Indians, to do imitations of war dances along the sidelines and at midfield during halftime.

The students said that the practice was demeaning to the American Indian, and customs of their ancestors were being used to feed the fantasies of the insensitive. Before leaving, they also suggested that Dartmouth consider changing its nickname to something less "racist" than "The Indians."

School officials, after several meetings on the subject, decided to retain the nickname, but to abolish the Indian mascots.

"The mascots had been jeered and laughed at for years and we just decided to put an end to that kind of nonsense," said Bill Yellowtail, a student in the American Indian studies program at Dartmouth and a member of the group.

"The old grads, especially, used to get a big kick out of them every time they'd come back to see a game; they'd point them out to their kids or to their grandchildren, just like they'd point out a monkey at the zoo, 'Look, look, there it is, the Indian.' To this day, a lot of the old grads jump on us for what we did; they say we destroyed one of the school's oldest and most enjoyable sports traditions.

"But we feel we did our part in eliminating another false illusion. Too many people in this country still think of Indians as savages doing war dances and wearing feathered headdresses and having two-word vocabularies, 'How' and 'Ugh.'

People in sports are as responsible as anybody for perpetuating these illusions, with their Indian nicknames and their Indian mascots and their Indian halftime shows.

I've often wondered to myself if the people who owned these teams ever stopped to think what goes through the mind of a 10-year-old Indian kid on a reservation in North Dakota when he picks up a sports page and reads a headline, 'Redskins Scalp Chiefs'?"

The Association for American Indian Affairs, in Manhattan, is hardly ecstatic over the number of sports teams in the country bearing nicknames alluding to the American Indian.

Six professional teams and 97 colleges, according to the Blue Book of College Athletics, have Indian nicknames, ranging from Redskins (Washington, National Football League) to Choctaws (Mississippi College) to Scalpers (Huron, S.D., College). Jeffrey Newman, assistant director of the Association, said:

"If we had the money, we would file suit against every college and professional team in the country with an Indian nickname we found offensive. I think the first team we would go after would be the Atlanta Braves; if any team in the country is exploiting the American Indian for its own purposes it is this one. It is outrageous, I feel, to have a man dressed as an Indian, sitting in an alleged tepee outside the outfield fence, doing a silly dance every time some player hits a home run.

"Even the name they gave him, Chief . . . something or other, is discriminatory. Would they hire a black man to sit in a tarpaper shack out there and come out picking cotton every time a player hit a home run? No they wouldn't dare."

(The man portraying the Indian in Atlanta, Levi Walker, said that he is an American Indian, by birth, and a showman, by profession. He said he has never been criticized for his act, but that he was aware of a faction among Indians "that was trying to do away with the feather-leather-skin-and-beads image." Walker also said that he does not feel he is exploiting the American Indian; that his war dances are authentic "in a sense," and that his most fervent followers are young people—

"— get more fan mail from kids than most of the players on the team.")

"The danger in these shows and mascots," said Newman, "is this: They keep alive false myths about the American Indian . . . you know, being a savage and a warmonger and, always the aggressor. Young people, like the white, middle-class, suburban kid who may never meet an Indian in his entire life, are particularly vulnerable to them.

Subconsciously he's developing an inaccurate image of what Indian people are, and were. The same kid wouldn't think of calling a team the 'Blackskins' or the 'Yellowskins,' but he has Redskins' pennants on his bedroom walls.

Mankato (Minnesota) State College emblem

After a campaign in this paper, ITT Continental Baking Company agreed to stop using "Chief Big Wheels" as a symbol for one of its products. But the company is at it again – with a few changes. The hatchet has been replaced with a peace pipe, and the cartoon has been dropped. Linnell Jones, vice president for Public Affairs for the company (POBox 731, Rye, New York) says, "Various advisers and friends who are American Indians have indicated that our use of this Indian figure does not offend and merely depicts a phase of American history – as would a cowboy, or an Admiral, a pilot, or a physician, or an astronaut, etc. We assure you that we would certainly do nothing to hurt, insult, or in anyway put any people in a bad light."

Most Indians we know hold their chiefs in very high esteem and would not want them to be used to promote cookies. The peace pipe, too, is a sacred thing, a part of ceremonials. While cowboys and astronauts may not take offense to being depicted, we don't recall that the U.S. has ever waged war on them, nor do they today seem to be having the problems that Indians have in America.

In tackling ITT Continental Baking Co., though, you're not just dealing with the neighborhood baker. The company is owned by International Telephone and Telegraph, which in turn owns most of the nation's telephone companies, as well as such other companies as Morton Pies, Avis Rentacars, etc.

SAVAGE bicycle tires, symbolized by an Indian man, are being built in Carlisle, Pa., site of the famed military school for Indians, by the Carlisle Tire and Rubber Division. The company advertises in comic books, aiming at young readers. So far, the company has not responded to complaints. Just write them at Carlisle 17013.

INJUNS?
SURE! I C'N ALWAYS TELL WHEN ANY INDIANS ARE SNEAKIN' UP BY THEIR LONG RED LEGS!
OH! OH! INJUNS IN OUR MIST!
WE COULDA GOTTEN SCALPED RIGHT ON THE SPOT!
OBOY! I ALWAYS WANTED AN INDIAN SCALP ON MY DRESSER!
NO!

(Little Lulu Comics published by Western Publishing Company, North Road, Poughkeepsie, New York 12602. (From Dec., 1971, issue)

In a letter to the editor of Newsday, a Long Island, New York, newspaper, Mr. & Mrs. James Wilburn tell of the discriminatory practices of the B.P.O.E. (Elks Lodge).

"We are the parents of an adopted full-blooded American Indian girl. A close member of the family was proposed for membership in the local BPOE lodge by several members of the lodge. However, when it became known that the proposed new member was himself an American Indian, the nomination was quickly squelched to the chagrin and embarrassment of the nominating members, who themselves were unaware of this clause in the charter of the BPOE.

"To add insult to injury, the BPOE lodge here in Massapequa uses Indian costumes in all their parades and public functions."

"This is my father—he fought John Wayne."

Cheboygan, Mich.
DAILY TRIBUNE

LETTER TO THE EDITOR

Dear Sir,

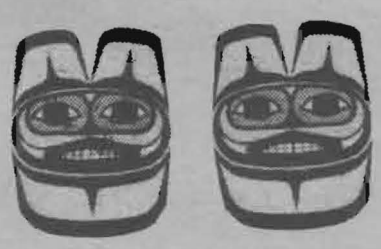
I would like to remind the Indian how lucky he is. You see, its a well known fact that through history, "To The Victor goes the Spoils." It pains me to remind the Indian that they LOST. White man WON Isn't the red man lucky that he gets fed by the WORKING men of this country from the time he's born till he dies. Their children get to go to OUR schools and IF they have any get up and go or a brain or two, can go just as far as any white man.

It isn't that I don't feel sorry for some of them. I'm especially sorry for the big Chiefs who are HALF WHITE. How awful it must be to hate half of yourself so much. To hate the all whitey in your wife and the 3/4 whitey in your children. Yes, I think I'd crack up. But come to think of it . . . Nobody in their right mind would carry on this way. Believing whats not theirs is theirs. Etc . . .

Oh, it could be OUR lakes and OUR country and OUR schools, but the Indian doesn't want it that way. Its got to be YOURS and MINE.

Chief Le Blanc wrote and said "It sure is nice to be a FREE Indian." Well I too think its wonderful that this country, "THE VICTOR" allows the Indian to be free. Its nice to know we agree on something.

"PLEASE WITHHOLD MY NAME!"



COLUMBIA TEACHERS COLLEGE FLUNKS

Columbia University's Teacher College publishes a Gates-McGinitie Reading Test. Mrs. Loraine C. Spencer, of White Plains, N.Y., reports that when the test was administered to the 1300 students in the school where she teaches, many students demanded discontinuation of the test because of the item in it which appears below. They took the trouble to write the publishers. You too can complain by writing the Teacher's College in New York City, N.Y. 10027. The correct answer: "savage" – natch.

32. The Carib Indians were a warlike tribe who lived in the Caribbean area. They were independent, and lived by farming, hunting, and fishing. They were

E	F	G	H
vegetarians	meek	cowardly	savage

" There aren't any Indians in the brick layers union or the painters union or most other kind of unions you have around – discrimination and racism won't let them in. And there are Indians who are unemployed because they are unskilled and uneducated because they have had it up to here with racist educational institutions. . . .Start doing your homework: start learning things like the issue of the Apostle Islands, the issue of the termination of the Menominee Indian reservation in Wisconsin, the issue of Alcatraz, the new Indian University and the Indian Community Schools that are starting. Or else you're going to miss the whole point of why we have unemployed in our community in the first place.

– Loretta Domencich, American Indian Information & Action Group, speaking at the National Hearing for Action on Jobs & Unemployment

Caricature of the arrival of Columbus in Cuba by Mexican political satirist Rius. (From Cuba for Beginners, Pathfinder Press)

In English-speaking North America, October 12 is celebrated as Columbus Day. The "History of Quebec" by Leondre Bergeron makes this comment: "The explorers did not 'discover' the Americas. Christopher Columbus did not 'discover' the New World. Jacques Cartier did not 'discover' Canada. These territories were discovered by the first men who set foot on them. When the white explorers came to America, the land was already populated by 'men', men of a different colour, yes, but men all the same. To say that Columbus discovered America and Cartier Canada is to show the racism that has infected the white race for centuries. To say that Columbus and Cartier are 'discoverers' is to say that only Whites can discover for the human race, and that the Indians found on the continent were animals not much more evolved than apes. The white explorers did not discover anything. They 'explored' territories and 'conquered' them by force. They practised genocide as barbarously as Hitler did against the Jews or as the Americans are doing against the Vietnamese."

In Spanish-speaking Americas, October 12th is celebrated as "El Dia de La Raza", (The Day of The Race). It is worth remembering, says Antonio Camejo in the Militant, "what this day meant to the indigenous inhabitants of America. On the island of Hispanola (Haiti and the Dominican Republic) Columbus and his men decimated the so-called 'Indians'. 'Through overwork, abuse, starvation, despair, and disease, the original population of the island dwindled from 300,000 in 1492 to an actual count of 60,000 in 1508. Only a remnant survived by 1548. (Quoted from Genocide Against the Indians, by George Novack, Pathfinder Press.)

'The Spaniards continued from there on to Cuba, Mexico and Peru, repeating the same atrocities. It is estimated that Tenochtitlan [Mexico City] had upwards of 300,000 inhabitants and that 25 million people populated the central valley of Mexico. Within the 50-year period after the arrival of Cortez, the population dropped from 25 million to about 4 million. In 1646, it reached a low point of 1.25 million. While many celebrate the birth of La Raza Cosmica, the Mestizo, it should never be forgotten that this came about through the subjugation and oppression of the Aztecs, Mayas, Incas, and many others."

Indian composer

By ALEX BINKLEY

MONTREAL — Willie Dunn leaned in the deep high-backed chair to emphasize his point. "When my five-year-old niece was told by her mother that she was an Indian, she cried and cried. She was brainwashed about being an Indian.

"We've got to stop cowboy and Indian movies and the racism they create. We've got to stop films that make kids ashamed of themselves if we are ever going to live together. All we're doing now is taking away people's self-esteem."

Willie knows what he is talking about. The 29-year-old Mic Mac, son of an Indian mother from the Restigouche, Que. reserve near the New Brunswick border and a Scottish father, was born and raised in Montreal. He has tasted the bitter fruit of racism and prejudice.

He also is an award-winning movie-maker, songwriter and singer. His foreign-acclaimed 10-minute short film, The Ballad of Crowfoot, produced while working under contract to the National Film Board, won him a $2,500 grant this year from Hollywood's Academy of Motion Picture Arts and Sciences.

The money is going into The Seeds of Exploitation, "a consise film showing the exploitation of Canada's native peoples by the white man from 1600 to 1971," Willie says.

A film about Louis Riel, who led the 1885 Northwest Rebellion, also is in the works.

The Ballad of Crowfoot started off as one of 10 songs about famous Canadian Indian chiefs. Willie wrote them in 1967 for Indian Magazine, a CBC radio program produced by John Barbarash and Johnny Yesno.

A bitter melody which will be in Willie's soon-to-be-released second album, The Ballad of Crowfoot tells of the humiliation and degredation the white man has brought to Indian society.

In 1963, Willie collected historical photographs about the Indian and the coming of the white man and his civilization from the National Archives in Ottawa.

WILLIE DUNN: Singer, filmmaker, activist, composer. He has been active with White Roots of Peace, and information concerning his films, personal appearances, and album can be obtained c/o this newspaper.

He blended them using his song as background music to produce the film which has sold more copies than any other NFB production this year, he says.

Tribal Life in Philippines Periled

"HE SAYS THEY'VE NEVER HEARD OF WAR. THAT'LL GIVE YOU AN IDEA HOW UNCIVILIZED THEY ARE."

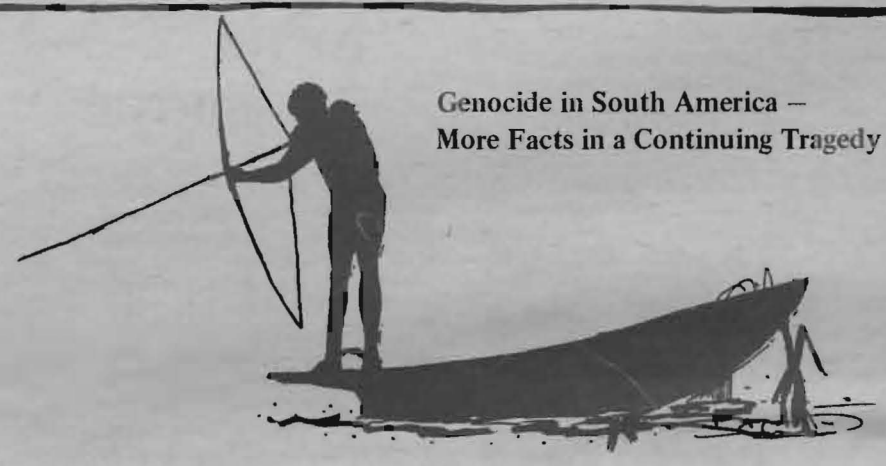
This summer, on the island of Mindanao in the Philippines, a group of people who have had little or no contact with the "outside world" were "discovered". Scientists have flocked to the area to study them, and even after a few days are expressing surprise that their usual ideas of prehistoric "Stone Age" cultures are not true. "They don't grunt – they seem to have a language," one said. Robert Fox, an American working as a Phillipine Government research director, said that their survival is "startling – even for an anthropologist."

They are now being "examined" by other anthropologists, botanists, zoologists, a linguist, a musicologist, medical doctors, and a dentist. Plus government agents. "We will get all the information we can," Fox promises. But he has to hurry, because loggers are cutting roads in to cut down the forest. Strangely enough, they have found that the Tasadays, the lost tribe, have asked no questions of them. Perhaps they have not been able to get a question in edgewise.

Manuel Elizalde, a Phillppine government official in charge of minority protection, a Harvard graduate himself, says, "They have no concept – at least no idea or word that we could find – that means fighting or war. They don't even have weapons for fighting large animals. If they meet a deer in the forest, they just sort of say 'Hello', I guess. If they see a snake, they run."

Dr. Norman Winters, a Philippine National Museum curator, is trying to find out how a "people without a civilized diet have survived." He says they are in excellent health, and their teeth have no cavities.

One noted, "I saw a man climb – no, run up a tree, leap to another tree, and slide down a vine, laughing." But another anthropologist noted, "They seem to find little joy in life." And so the quest for knowledge – and lumber – continues, hand and hand. The Tasadays will pay the bill.



Genocide in South America – More Facts in a Continuing Tragedy

There have been many accusations of genocide in South America. Brazil has been a main target because there the attack upon the Indian people has been so blatant, with apparent government sanction, and because of the direct and indirect involvement of American interests.

Bethlehem, U.S. Steel, Hanna Mining, and Alcoa are some of the American corporations already in Brazil, and expanding their activities. They are pushing through roads, exploiting the area, and "taming" the natives in the process. A map of the region printed in Time Magazine was captioned, "Westward Ho!", a cry of the same interests that pushed the native people off the Plains of North America.

To investigate the charges of genocide, the Primitive Peoples Fund of London, England, sent Robin and Marika Hanbury-Tenison to report on the situation. He was in Brazil from January through March of this year.

He concluded that "there is no doubt at all that unless greatly increased aid, including international financial and technical advice and assistance, is brought to bear on the problem FEW IF ANY OF THE STILL UNCONTACTED AND RECENTLY CONTACTED INDIANS OF BRAZIL WILL SURVIVE THE NEXT TEN YEARS.

"It is essential that adequate new reserves should be created around them. Circumstances hardly ever justify moving Indians out of their traditional areas. In the vast majority of cases, such movement is wholly disastrous in that it induces dissatisfaction, apathy, and a loss of self-dependence and self-confidence which makes adaptation to the modern world even more difficult."

Noting the rivalry between missionaries of different sects has an ill effect on the Indians, he also saw the glaring contrast between the fine houses of the missionaries and the virtual slums in which the Indians lived in some places. He recommended that care should be taken to ensure that the financial and material aid intended for the Indians either goes into schemes controlled by the Indians themselves, if they are already acculturated, or if they are not, that it goes to people who will respect their culture and apply the aid wisely.

The Primitive Peoples Fund report notes that even the President of FUNAI has declared that the Indians at the Villas-Boas reserve "put on their clothes as soon as the tourists leave", and that the fight to keep the road from cutting through the Indian reservation was just a plot to get the Nobel Peace Prize for the Boas brothers who attempt to protect the Indians there.

The Fund's report gives many examples of the kind of help that would be helpful. For the Villas-Boas reserve, he suggests a new aeroplane, new boat and motors. For others, he suggests "an agricultural expert, who may learn as much as he teaches."

Excerpts from the Fund's report:

"Most of the men were away gathering Brazil Nuts, but the women and children remaining in the two rough shelters in which they lived were an appalling sight. Every single one was suffering from what appeared to be whooping cough, and all were sitting dejectedly with running noses and coughing ceaselessly. When asked what they were suffering from, the FUNAI employee said, "Nothing. It is the normal state for Indians to be in."

"We also found another village where an evangelist missionary (American) had been for six years. He was leaving shortly to return to America, and said that he was fed up with trying to reach the Indians, who did not want to learn, and that the only way to achieve success would be to take the children away by force and educate them. The Protestant missionaries in this region have been severely criticised by anthropologists and others for contributing to the rapid deterioration which has taken place in recent years."

"At Tirio. Padre Cyrille Hass, the priest in charge, does an excellent job of training the Indians in many crafts and the land is extensively cultivated. A herd of cows has been started and milk is produced. The Indian population is increasing at about 5% per annum, and the health was good."

"Karaja. The two rows of mud and straw huts on brick bases, with a couple of brick huts in the middle, were separated from the administration building by a barbed wire fence. Escorted by the nine Indian guards who had met us at the narrow entrance to the village, we were made to 'inspect' each of the thirty huts. . .Tribal dances had been arranged for our benefit, but the effect was spoiled by the small crowd of local farmers and cowboys who hooted and jeered throughout the performance. As a result, the Indians themselves became embarrassed, and the younger participants in particular were beginning to laugh at the whole performance."

"Every effort should be made to avoid turning Indians into tourist attractions," the final conclusions read. He also pointed out that there was an unsatisfactory ratio between the large number of FUNAI (the government's bureau of Indian affairs) employees engaged in office administration, and working on the trans-Amazonica road, and the small number actually working with the Indians in the field. It is desirable, he said, that "there should be Indian representation at all levels and that the administration of the parks (reserves) should be largely in their own hands.

"Assuming that the intention is not to eliminate the Indian population of Brazil (a final solution which might please certain Brazilian and foreign commercial concerns with a stake in developing the interior, but which would destroy the fine tradition Brazil has of attempting to apply the highest ideals to a very difficult human problem) then urgent action must be taken now. Reference to the Indians as "ethnic cysts" and to a new Indian policy of "National Integration" leads one to fear that all these ideals, for which Brazil has been admired since the days of Rondon, are being abandoned."

Hanbury-Tension was in Brazil when the report of the International Red Cross was released, also highly critical of the situation there. The director of FUNAI said that all recommendations had been dealt with a long time before, and that the report just "rained on wet ground". But "we saw no evidence of any of their recommendations having been taken," he said. "If anything, conditions appear to have deteriorated as many FUNAI employees in the field complained that they had not received their salaries for periods of up to nine months, and almost everyone we spoke to agreed on the desperately urgent situation, and the lack of adequate help, encouragement, or resources."

Relaxed and happy, Marika Hanbury-Tenison is given a royal tour of the native village.

'Terminated' Tribe Fighting Disaster

The Menominee: Victims of Experiment

By William Greider
Washington Post Staff Writer

Moon Weso of Keshena, Wis., told them it was wrong. He told them in English and he told them in Menominee, an ancient Algonquin tongue once common in the Great Lakes forests, confined now to one small county in Wisconsin.

"I was quoted in the Congressional Record," Weso, an old man now, said, mixing pride and bitterness with his memories. "I got a copy somewhere I can show you. I was one of the delegates and I objected."

Nick Dodge, who belongs to a younger generation of the same tribal blood, agrees it was a terrible mistake but he doubts that it can ever be undone.

"Based on our experience with Congress—damn—they just don't repeal what they do," Dodge said. "It takes practically the whole country rising up."

A decade ago, the Menominee people were the "guinea pigs" in a social experiment loaded with good intentions. When the experiment failed, however, the government turned to other policies while the 3,200 Indians lived on with the results—disastrous results, most everyone now agrees.

The Menominee were "terminated" as a tribe, a grim but bloodless expression which means that the federal government, by act of Congress, ended the responsibilities for protection and aid which it assumed, by treaty with the tribe, a century before. The reservation became a county, the tribal council became a corporation, the tribal rolls were closed and the Bureau of Indian Affairs withdrew.

"We are much worse off now as the 72d county of Wisconsin than we ever were as a reservation," said Mrs. Georgiana Ignace, a young doctor's wife and a leader of the march. "We have more to lose now. We're losing our land, our assets, our people. We hope the march will make known exactly what is happening in Menominee County."

Mrs. Ignace and an organization called DRUMS ("Determination of Rights and Unity of Menominee Stockholders") want to reverse "termination" and restore their federal status—their tribal land held again in trust by the government and protected from predatory interests; their tribal membership re-opened to Menominee children; federal health, welfare and education aid restored.

Other Menominee, especially men like Dodge who run the tribal corporation, agree that "termination" was ill-considered but they think "un-terminating" is an impossible goal and perhaps not a desirable one. They want federal aid restored without the old paternalism. "The last thing we need now," said Dodge, "is a bunch of federal officials running around telling us what to do."

The result is bitter tribal factionalism. DRUMS organizers like Mrs. Ignace, a college graduate who lives in Milwaukee while her husband completes his hospital residency, are denounced as "outside agitators." The Indians who run Menominee Enterprises Inc. (MEI), the tribal corporation, are portrayed as a "small clique" conspiring with powerful white interests to destroy the Menominee.

The recent evidence is that DRUMS has wide support among the people, despite the charge that most of its organizers are college-educated emigrants who no longer live there. In April they defeated the MEI directors in a nasty proxy fight. Las month the corporation held an advisory referendum to see if the Menominee want to sell the shoreline of their wild and beautiful Wolf River the National Park Service. The proposal was rejected by 98.6 per cent of the vote.

The DRUMS leaders charge that, under pressure to stay afloat, the tribal corporation is converting the Menominee into a tourist playground for Milwaukee and Chicago. "Outvoted, out-numbered, our most valuable land gone, our survival as an Indian community will be doomed," the organization warns.

"It's like selling your furniture to pay the rent," complained Jim White, a DRUMS leader who works as a mental health consultant in Chicago. "We are selling our land to keep up with the taxes."

"The saying is," Mrs. Ignace said, "that the Wolf River is the heart of the Menominee and, when you take that away, the Menominee dies. They say they want to keep the Wolf River wild. That's a farce. In a few years, it will be just as polluted as other rivers."

Nick Dodge, who is manager of resource development for the tribal corporation agrees with her on the Wolf River park proposal. But he insists that the previous sale of 5,100 acrse for a tourist development was a wise step toward solvency.

"Legend Lake," as it is called, already has added substantially to the tax base of the impoverished county where the cost of schools and local government has rested almost solely on the tribal corporation. Dodge said. So far, 1,700 lots have been sold mainly to non-Indians and MEI's proportion of the tax base has dropped from 83 per cent two years ago to 62 per cent in 1971.

Even so, Dodge doesn't argue strenuously with DRUMS' dire predictions. He too fears that future pressures could lead to more land sales and the eventual demis of the Menominee.

"That's been going on," he said dryly, "since the first Jesuit came and he'd give us religion, then de'd take our land. If I had the magic answer to that, I'd come up with it right now. All you can do is forestall and hope you avoid more losses. This is the story of Indian land through the whole history."

When the Indian treaties of the 19th century established reservations, federal trust protection was intended to shield Indian land from the pressures of the larger economy, speculators and developers and tax collectors. What's often forgotten is that most tribes, like the Menominee in the Wolf River Treaty of 1854 gave up huge areas of their territory in exchange for the promises of federal protection and aid. Many have criticized the quality of the federal stewardship over Indian lands, but most tribes have a deep fear of losing it—and falling prey to the same pressures facing the Menominee.

In its most benevolent expression, "termination," as a policy developed in the Eisenhower Administration, was intended to "free" Indians from government paternalism and the limited economic opportunities of reservation life so they could become assimilated with the mainstream. It was tried with a few reservations and abandoned. Paternalism was succeeded by economic chaos; Indians did not want to stop being Indians. To them, their land means their best hope for survival as a people.

When termination was first proposed in 1954, the Menominee were among the most prosperous of the reservations, though still poor compared to most Wisconsin neighbors. They owned their own forest and sawmill, the reservation's principal employer. They even paid the federal government for many of its services.

Among other things, the transition meant converting the communally-owned Menominee land to private title held by the corporation. Many Indian families had to re-buy their own homesites. The government's hospital and school were closed (both rated substandard by the state).

The newly-established county government had to contract with neighboring counties for basic services such as jails and judges. Menominee children, no longer with legal status as Indians, went to school with children from an adjoining county and, according to DRUMS, the drop-out rate climbed. The county has no health facilities now.

Faced with property taxes for the first time, some low income families lost their newly-purchased land through delinquency. Others on state welfare had to sign over to the state bonds issued them by the tribal corporation, thus losing their annual dividends from the forest products, a subsistence income for many. The mill and forest, the bedrock of the tribe's chances, ran into economic setbacks unforeseen by the federal planners.

During the 1960s millions of dollars in special federal aid were directed to the county by the War-On-Poverty and other programs, but even this belated assistance did not alter the tribe's basic social and economic problems.

Gary Orfield, a political science professor at Princeton who studied the "termination" experiment, notes that the transition to self-government and economic independence, ill-conceived as it was, stopped short of the real thing.

"Tribal members have received all the responsibilities of ownership but few of its advantages," he wrote, describing the layers of directors and trustees, including many non-Indians, which separated the Menominee from major decisions.

When the corporation began selling Menominee land three years ago, it stimulated the beginning of the current protest. Since the several DRUMS members have won seats on the 11-member Voting Trust which controls the land sales, but they are still a long way from command. This April, even though they out-voted the corporate managers, 119,000 to 118,000 shares, DRUMS failed to abolish the trustee arrangement because the group did not get 51 per cent of the total outstanding shares.

White and Mrs. Ignace claim they would have won stockholder control of the corporation's affairs if it had not been for the First Wisconsin Trust Co. of Milwaukee which votes a block of 48,000 shares for minors and incompetents. The trust company voted with MEI management and, in the process, became a target for DRUMS picketing.

Catherine Cleary, president of the trust company, defended the vote. "Our feeling is that the group trying to run the corporation deserves support," she said. "They've made progress and the Voting Trust keeps the control of this thing from being fragmented where no one could run it."

Nevertheless, it is a strange arrangement or a people supposedly granted self-determination 10 years ago.

★ ★ ★

"The saying is that the Wolf River is the heart of the Menominee and, when you take that away, the Menominee dies. They say they want to keep the Wolf River wild. That's a farce. In a few years, it will be just as polluted as other rivers."

—*Mrs. Georgiana Ignace*

(Milwaukee Sentinal Photo by Allan Y. Scott)

A band of 75 Menominees marched 220 miles – a March for Justice, they called it.

The left from Keshena in Menominee County on their two week walk to emphasize their demands that the state take a more active role in the health, education, and welfare of their people.

The march was organized by DRUMS and several other Wisconsin Indian groups. "We're going to sit in Madison until the Governor talks to us. If he can't help us, I don't know who in the hell can," said James White, DRUMS leader.

WISCONSIN GOVERNOR MEETS WITH MARCHERS; GRANTS DEMANDS

(see related photo below)

Madison, Wis. – Gov. Lucey told Indian marchers here Thursday that he would support a federal referendum among all Menominee Indians to determine whether Menominee County should be returned to reservation status.

He also promised to commit a wide range of state resources to dealing with problems of state Indians and personally to visit Menominee County Oct. 25.

These developments came after Lucey greeted about 150 Menominee Indians and more than 300 of their supporters who had marched to the steps of the State Capitol to meet with the governor and other government leaders.

It also was learned during a meeting inside the governor's office that a federal investigation had been reopened into charges of discrimination against Menominee Indian students in Shawano School District No. 8.

The governor himself dealt with the first demand by James White, president of DRUMS, that termination of the former Menominee Indian Reservation — now Menominee County — be reversed.

White also told Lucey that Indian children sent to the Shawano schools had suffered "very, very bad psychological problems" as a result of discrimination by the school administration and staff.

The Indians told Lucey that school officials refused to allow Indian youths to wear traditional clothing and articles and that counselors had urged some Indians to leave school.

Eugene Taylor, head of the Great Lakes Intertribal Council — a coalition of the state's 10 Indian tribes — also endorsed the stand taken by DRUMS during the meeting.

Most Indian leaders said after the meeting that they were impressed by the governor's response.

"I couldn't ask for any more," said White.

Indians Reject River Offer

NEOPIT, Wis. (AP) — Menominee Indians have rejected the government's offer of $3,778,300 for the rights to preserve a 24-mile section of the Wolf River for scenic and recreation purposes.

The rejection by Menominee Enterprises, Inc., an Indian-owned economic development group, means the National Park Service will be asked to make a better offer, tribal spokesmen said.

The service offered $3,778,300 for purchase or lease of 4,973 acres of land and 591 acres of water under the U.S. Wild and Scenic Rivers Act of 1968. The state has been leasing the acreage for $250,000 annually, pending government acquisition.

How Indians of Ontario lost their rights to hunt

For centuries, the native peoples of North America have lived in close harmony with the Creation. Their knowledge of the natural sciences allowed them to get from the woods and waters and deserts sufficient food and materials to sustain themselves and their families — without destroying the delicate balances of nature.

In some areas, their ability to relate to the things of nature has been removed by industrialization, pollution, and associated problems of "civilization". In other areas, their ability remains — but laws and restrictions have been placed in their way.

So it is that Michigan Indians are being arrested when they fish or hunt. Washington State Indians man their nets in great danger from state and unofficial vigilantes. Periodically, Indians in Canada are arrested for violating Federal or provincial "conservation" laws.

This paper is an example of the gradual removal of rights from the Indians of Ontario, showing that the real problem is one of assimilation, not conservation.

The Royal Proclamation of 1763 following the capture of Quebec provided that the several nations and tribes of Indians who lived under British protection should not be molested or disturbed in the possession of "such parts of our Dominions and territories as, not having been ceded or purchased by us, are reserved to them or any of them as their hunting grounds."

In 1850, the Robinson Treaty was signed with Indian tribes of Lake Superior and Lake Huron in order to terminate the interests of those tribes in the lands of Northwestern and Northern Ontario. That treaty recognized that Indians were allowed to hunt and fish in the territory ceded, excepting such portions as were sold or leased and occupied, and of course, the right to hunt on their reserves as well.

Perhaps with intent, but probably by accident, the Province, in 1888, passed an amendment to the "Act for the Protection of Game and Fur-bearing Animals" which did not exclude Indians. The amendment stated that licenses must be obtained to shoot, and furthermore, a tax of one dollar per deer killed would be imposed.

For various reasons, the tax and fee were soon dropped from the law, but left in was a section which exempted " settlers and Indians in the unorganized districts in the province with regard to game killed for their own immediate use for food only, and for the reasonable necessities of the person claiming the same and his family, but not for the purpose of sale or traffic."

Chief Beaucage of the Nipissings of the Sturgeon Falls area had reason to be alarmed; for three years he had attempted to get the situation clarified, and finally, faced with the seizure of furs trapped by his people, he was forced to hire a North Bay law firm, Browning & Leask, to proceed to reaffirm the rights of the Indians under the Robinson Treaty.

The courts acted on the basis of the law of the legislature -- the seizure was perfectly legal, they said. In confusion, Hayter Reed, then deputy superintendent of Indian Affairs for the Federal Government, wrote the Province of Ontario, asking *them* what interpretation should be given to the rights of Indians!

Reed's letter meekly inquired:

> *". . . the point upon which a ruling is more particularly desired is as to how far the restrictions imposed by the Ontario Game Laws apply to Indians."*

And so the whole problem of federal-provincial relationships began to squeeze the Indians. The Commissioner of Crown Land for Ontario had no doubts whatsoever that Indian rights were quite limited:

> *". . .there is no doubt that at the time they were free to roam over the ceded territory, and to hunt and fish at all times, but any rights which they had were liable to be restrained by the laws of the province. . .*
>
> *"A treaty of this nature could not bind Parliament so as to prevent the making of laws with reference to hunting and fishing intended for the benefit of Indians as well as that of other persons. Such laws appear to be necessary, as the destruction of game would otherwise be unrestricted and would deprive the Indians of what is to them an important means of livelihood. . ."*

This last note sounded reasonable to the Indian Affairs Branch, and a decision was made in Ottawa to allow that part of the law to be enforced, although objecting to the principle upon which it was based.

And so, before half a century from the treaty-signing had elapsed, the Deputy-Superintendent of Indian Affairs wrote back to the Province:

> *"This Department could not well object, standing as it does* in loco parentis *[in the place of parents] towards the Indians to any reasonable legislation having in view the protection of game being applied to them, as such legislation would be in their interest as much as in that of the white man's. . .*
>
> *"However, this Department does not coincide with the opinion expressed in your letter as to the hunting and fishing privileges secured to the Indians under the Treaty being subject to any legislation that the Legislature of Ontario might see fit to enact, unless the Indians or those acting for them are consenting parties thereto.*
>
> *"It has always been held by this Department that a treaty solemnly entered into between the Crown and its Indian wards and in which the national honor is pledged cannot be limited, altered, or annulled by any act of the Provincial or any other legislature. It has the force of, and is as binding, as any law on the Statute Book. . ."*

The economy of the Indian People in the North, however, was such that even this concession was not workable. Thomas Desmoulin, chief of the Pic Band, wrote to Ottawa:

> *"Gents —*
>
> *"We are killing a few caribou here now, and would like to know if we could be allowed to trade some of the meat at the store for tea and sugar and flour. Kindly let us know by return mail."*

Reasonable or not, the Indian Affairs Branch wrote back that game could NOT be shot for the purpose of sale or traffic. The Branch had some doubts about pushing their luck with the province too far, and feeling somewhat in sympathy with the game laws, proceeded in an ambiguous fashion. Their policy was stated this way:

> *"It is questionable, however, whether it would be in the interests of the Indians themselves to allow them to hunt for game for sale at all times as such a course would result in the total extinction of the game upon which they now largely depend for a living. This view has always been held by the Department, and in November last, it advised the Ontario Government that it would not object to any reasonable legislation for the protection of the game being applied to the Indians.*
>
> *"It is hoped before long satisfactory agreement in the matters will be arrived at between the Dominion and Provincial governments. In the meantime, it would be wise for the Indians to obey the Provincial Game Laws as strictly as they possibly can."*

However, the federal government's Department of Justice advised the Indian Affairs Branch that their action was illegal:

> *"So far, however, as any provisions of such a law were clearly in conflict to any treaty, it might well be held to be an improper and unjustifiable exercise of legislative power. . ."*

Nonetheless, the provincial government, with the concurrance of Indian Affairs Branch, continued to apply the law and all sorts of legal snarls arose. If an Indian was in fact entitled to shoot a deer for his own use without having to buy a license, were they entitled to ship them home on the railways without properly affixing the tags which white hunters received with their licenses. Of course not, the Game Warden of Ontario said:

> *"I do not see how Indians are to ship carcasses on the railways unless they take out licenses. . .There are so many things to consider that I fear very much that it will not be possible in any case to adopt your suggestion as to the issue of free licenses to Indians.*
>
> *"Our game laws might as well be repealed if we are to allow the Indians not merely exemption so far as personal necessities are concerned, but the right to shoot wholesale and carry on a traffic in direct contravention of the spirit of our laws, that I do not suppose, is claimed for them by you."*

And so it was that in 1898, despite the opinion of the Department of Justice, the Indian Affairs Branch gave in to provincial pressures and said:

> *"Indians are just as amenable to all the provisions of the Provincial Game Laws, as other people, excepting insofar as exempted by the said laws, or by Orders-in-Council issued on authority provided by the Statutes.*

Immediately, the Indians decided to fight the case through the courts themselves, and wrote Ottawa to release some of the money which the government held in trust for them to be spent on legal fees. The Branch would not do so:

> *"Even if the Department felt justified in defending the Indians, who after having been warned, choose to disregard the Game Laws, it has no funds at its disposal for such purpose.*
>
> *"As to their ideas that they are a privileged class and should be allowed to hunt at any time, they may as well understand at once that they are just as amenable to all the Provincial Game Laws as other people."*

Although the Department of Justice continued to maintain its ground that the Indians had a good legal case, it advised the Indian Affairs Branch to go easy just then:

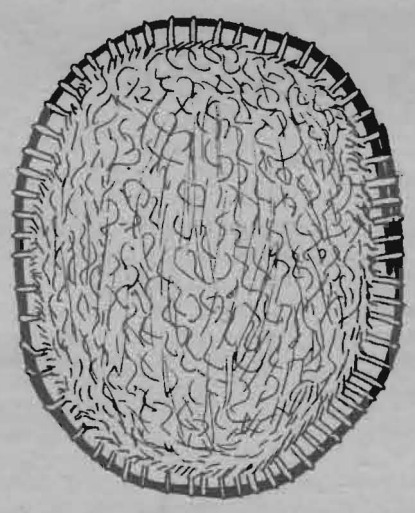
> *". . .Although the action could be appealed, the action might be misunderstood by the Ontario Government and might ultimately result either in injury to a greater number of Indians by the more stringent amendment to the Game Laws, or in increased difficulties between the government of the Dominion and Ontario in relation to this question."*

Unable to work their way out of the dilemma, which they had created for themselves, the Indian Affairs Branch decided to admit complete impotence, and it advised its officials:

> *"The Indians should be made to clearly understand that whatever their own views may be relative to hunting rights conferred upon them by treaty stiuplations, they will have to obey the laws, and the Department is powerless to protect them if they break them."*

Unable to admit the reason for not exhibiting more courage in protecting the interests of the Indians, the Department hedged, if not prevaricated, in explaining to the Indians why they would not act on their behalf:

> *"The opinion of the law officers of the Crown is favourable to the contention of the legislature that the existing Game Laws are binding upon Indians even if it could be shown that they deprive them of rights assured to them by treaty. . ."*



All of that happened just before the turn of the century. By 1918, the Indians seemed to have lost out entirely. Not only was the Indian Affairs Branch admitting the supremacy of the Province, but it was even doubting whether it should attempt to intercede informally on behalf of the Indians — whose interests it was supposed to be protection.

The Justice Department, however, still was holding to its ground, quite firmly, that the Indians had rights that should be protected:

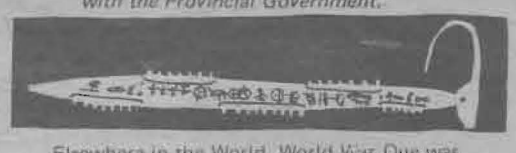
> *to determine, having regard to the terms of the Indian treaties or otherwise, to what extent the Indians should be immune from the Provincial Game Laws, and that then, that immunity should be provided by legislation either of the Province, if the province will yield to the representation of the Dominion, otherwise by legislation of the Dominion, in the exercise of its paramount power with regard to Indians and lands reserved for the Indians. . ."*

Arthur Meighan was then Minister of the Interior and responsible for Indian Affairs. He chose to take the easy recourse:

> *"The constitutional power of the province to regulate fishing and hunting, even as applicable to Indians, is undoubted. The question remaining is, as to how far this Department should, as representing the Indians, endeavour to modify the actual application of provincial regulations in deference to the Robinson Treaty as affecting such Indians.*
>
> *"On this question of policy, it is clear that fishing and game regulations, if reasonably formulated, are distinctly in the interests of the Indians themselves."*

The position of the Indian Affairs Branch as to what was "in the Indians' best interests" was derived not from a conservation viewpoint, but from the Department's ongoing efforts to get the Indians to give up hunting and fishing, and to settle down on the reserves as farmers:

> *". . .I might add that it is considered that these Indians should occupy themselves with agricultural pursuits, and the Dept. is therefore not disposed to take up the matter of hunting privileges for them with the Provincial Government."*



Elsewhere in the World, World War One was being fought. Many young Indians were encouraged to join the ranks of Canada's military through an active government campaign, and fought for that country's honour in Europe. At home, though, the situation of their parents became desperate. Without the young men, how were any families to survive unless they took food from the forests?

In the winter of 1918, Alex McCoy, chief of the Fort William band, pleaded with the Indian Affairs Branch:

> *"We have very little money, and it is very difficult to purchase sufficient food. And without our hunting privileges being acknowledged and restored, our position is extremely critical."*

He was writing with some despondency, for a petition which he and the other men of the Lake Superior area had sent nine months previously to the King of England, begging that his treaty be honoured, was forwarded back through diplomatic and governmental channels, until it arrived on the desk of an official in the Indian Affairs Branch for reply to the Indians! The petition had stated the case well:

> *"May it please Your Majesty, we the Indians of the Ojibwa Tribe, inhabiting the Northern shore of Lake Superior in the Province of Ontario in the Dominion of Canada, claim that we have a just grievance against the Government of the said province of Ontario, and not being able to obtain redress through the Department of Indian Affairs in Ottawa, are placing our case before your Most Gracious Majesty, feeling that we will obtain justice from you.*
>
> *"Though we very much regret to make any appeal to you while your energies are so taxed by the present Great War, we feel that as our younger men have and are freely enlisting, that the older people of the tribe should not be unfairly dealt with and deprived of their only means of livelihood. That such is the case is evidenced by the fact that a number of our tribe have been heavily fined for acts guaranteed us by Treaty.*
>
> *". . .One aged Indian named Marten was imprisoned and fined heavily for having moose meat to feed his family of girls while his two adult sons were fighting with your Army in France. One boy was killed, and the other wounded. . .*
>
> *"We attach a copy of the Robinson-Superior Treaty, made in the year 1850, and would call the attention of your Most Gracious Majesty to that portion of the said Treaty underlined with red ink, wherein we are allowed to hunt and fish in the territory ceded, excepting such portions as are sold, or leased and occupied.*
>
> *". . .We are told that the Honourable William Benjamin Robinson should not have agreed to the hunting and fishing clause . . .thus cancelling without our consent the most vital portion of our treaty.*
>
> *"Now, while our young men are away and their parents and dependents cannot go far to hunt and are in great distress and want, and often are prosecuted and fined. . .We therefore pray that your most gracious Majesty will intercede with the Government of the Province of Ontario and have our hunting privileges restored to us, as we will ever pray."*

Their eloquent plea went to naught. Not only was it denied, but the Province even denied the foundations of their claim. In answer to one portion of the petition that alleged an Indian had died after being imprisoned for shooting a moose, the Provincial Secretary wrote his Ottawa counterpart in the Federal Government:

> *"Pierre Hunter was convicted at Sioux Lookout on 6 August, 1915, for killing a moose out of season. This Indian's home is at Sturgeon Lake, therefore he came on an extra 50 miles to reach Sioux Lookout.*
>
> *"He was brought to the Port Arthur Gaol (over 300 miles away — ed.) and on the 16th of August, he was removed to the Industrial Farm to serve the balance of a sentence of 30 days. At the expiration of the sentence, Hunter was released and was given one dollar as a gratuitity, which under the regulations implies payment being made for good conduct.*
>
> *"It is stated in your letter that Hunter died about four weeks after his return home, in consequence of suffering from the ill-effects of his journey. The result of our enquiries appears to indicate that there is absolutely no foundation for such a supposition. . .*
>
> *"An Indian is, of course, at home in the bush, and such a walk as he is said to have taken would be much the same as his routine life. . .Indians in their trapping walk hundreds of miles and think nothing of it. . . Sincerely, . . ."*

Despite the weak-kneed stand of the Department of Indian Affairs in protecting the rights of the Indians, the Department of Justice continued to give it all the legal grounds it might require to prosecute these rights. In a beautifully stated brief, the Department of Justice was pointed and outspoken:

> *"With regard to the alleged right of the provincial government to over-rule the treaty, I may point out that the latter was negotiated by the old colonial government of Upper Canada prior to Confederation, acting under the authority of the British Crown, and that, as the opening words of the treaty declare, Mr. Robinson met the Indians as the representatives of Her Late Majesty, Queen Victoria. . .*
>
> *"There is, moreover, a manifest absurdity in extending to the Indians who have from time immemorial, been dependent upon the game for their actual food supply, no further privilege than is accorded white sportsmen who hunt merely for pleasure.*
>
> *"Even if the province of Ontario cannot be compelled to fulfill treaty obligations it can at least be driven into a decision where it must perforce admit that its respect for a solemn agreement and written pledge given to a little people is identically at one with that evidenced by the authorities of Prussia in August, 1914,*

"Nothing in the British North America Act can be construed to confer upon the said present Provincial Government the power to set aside the treaty entered into by the Crown prior to the passage of that Act with an Alien People, for the Robinson Treaty Indians were an alien people up to the time of the treaty. Even if this is not held to be the case, however, it means that the government then has to admit that it has deliberately violated an agreement. given under its own hand and seal. . .

"The several arrests and convictions of and although the Province may win its case through the interpretation by an involving of constitutionality, the injustice of its attitude and acting can be demonstrated beyond question, and such demonstrations clearly and explicitly set forth in open court, even though affording no present redress, would stand on record for future reference and might provide the basis of a rectification of these grievances."

"The Honourable Mr. Justice Latchford of the Supreme Court of Ontario has given a very strong opinion in favour of the validity of the Treaty, and the unconstitutionality of the Provincial Government's action in disregarding it.

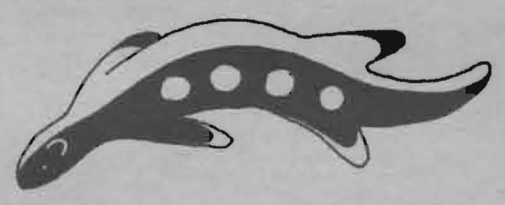
"The urgency of establishing the validity of the treaty, if possible, is emphasized by the antagonistic attitude assumed by the Provincial Government, and the consequent futility of depending upon future concessions from that source. This antagonism is manifested in the uncompromising and often flippant tone that has characterized communications to the Department on this subject from Toronto, and in the tendence of the Provincial authorities to defend and uphold an arrogant and unreasonable severity on the part of officials whose manner of enforcing the game laws against Indians often appears more in the light of a persecution than a prosecution.

"It has been certified by a trusted official of this Department that a provincial magistrate makes a practice of telling Indian witnesses to shut up when they are endeavouring to give evidence, and that constables have bullied and threatened witnesses with a view to securing their furs at a minimum price. These abuses are the more pitiable and scandalous in as much as the Indians are merely acting to the best of their knowledge and belief, in accordance with the terms of the binding agreement made between themselves and the Government.

So, that was 1918. (23)

And so that the above writer's hopes can be realized that some future generation might read the record and set the matter straight, we set it out once again.

Maybe someone will see that a country's honor is more important than its efforts to make farmers of the Indians.



The story above from Ontario is history.

The story below was transmitted over Canadian Press wires on November 4, 1971.

They both tell the same tale. The white man is persistent in his desire to take away Indian rights under the guise of equality and integration. It is the obligation of Indians to be equally persistent – and then some – in maintaining the rights the Creator gave them. Perhaps an understanding of history will help keep the fire alive.

The Case of the Murdering Moses

In November, 1887, a bizarre series of events began which took over eleven years to run their course. The case brought death, tragedy, and a comedy of errors.

Two members of the Pic Band, Louis and Joseph Moses, went to the home of their brother-in-law, Xavier David. Although the two families had a long-standing feud, this was an occasion for drink and merriment – although it too ended in a fight. The brawl ended with Xavier dead on the Canadian Pacific Railway roadbed, his body badly mutilated. His son, William, was chased seven miles, overtaken and murdered there while Xavier's brother, Antoine was severely injured with a club, although he lived.

Although Xavier and Antoine were known to be of bad temper, and although it was believed almost a case of self-defense, the Moses brothers panicked and took to the bush. The authorities in Port Arthur, Ontario, pressed the Indian agent of the day, J.P. Donnelly, to catch the brothers and bring them to justice. But in true bureaucratic form, Donnelly had to write to Ottawa for authorization for the expenses of catching them. His plan was as follows:

> *"I will require a white and two Indians, each constables, with a canoe from this place, and get off at CPR Pic River Bridge and go up without letting any of the band have a knowledge of their movements and this be done at night time. I would accompany and remain at the Indian settlement to keep the band at home and have a council about this business and be in readiness to assist the constables with more force if required. . . The snow is now on the ground and a good time to take them dead or alive. Expenses should be $175 . . .Something ought to be done in making the attempt; if not caught, will show the other Indians that they were not treated with impunity."*

However, Ottawa, perhaps in an austerity year, replied, "The provincial government, being charged with administration of criminal justice, it is the duty of the authorities of the Province of Ontario to arrest and prosecute the Indians." The provincial government apparently did not see it that way, for nothing was done at all.

However, some seven years later, a delegation of chiefs as well as some whites approached Donnelly and asked that he intercede on behalf of the Moses Brothers. They had been hiding in the woods in the vicinity of Port Caldwell, with their old father and mother supplying them with all they required, such as clothing and ammunition. They brought in furs to sell to Mr. Jackson at Port Caldwell.

Members of the Pic, Pays Plat, and Long Lake Bands were in continual fear of the brothers, as they had supposed they had become wild and dangerous and all kinds of stories were built up. They felt that if they could return to live normally with their band, with their people, there would be no problem. Even Antoine David, the man who was clubbed, said he had nothing against them, that he forgave them, and that it was only a matter of chance that they were not killed instead of his brother and nephew.

The delegation was also pleading on behalf of the parents, for they were becoming old and frail, and it was feared that after their death, no one would look after the two brothers, who would become even more wild and dangerous. It was felt that they could also be of support to their parents better in the community, for two younger brothers, Mohawk and Tony, had drowned in an accident the previous year and there were no others left.

However, the plea of the delegation fell on deaf ears, for Ottawa said it could not intercede. However, the agent advised them there was little danger of them being prosecuted, and on the promise of safety, the brothers did return and settled down on the Pic Reserve. There they built a new house, and one of them married. It seemed that the Indian attitude toward law, justice, and punishment was valid after all.

It might seem that this would be a case of living happily ever after, but it is here that the plot only thickens.

You will remember that two brothers, Mohawk and Tony, were believed to have drowned in 1893. However, they were in fact well and alive, and also living in exile, having been implicated in still other murders of a different sort.

It seems that while Louis and Joseph were in hiding, three white men came over to the island where they camped with the intention of getting the brothers drunk, so that in the absence of their parents, they might party it up with their sisters. One of them, Joe Lemay, was married to one of the Moses girls, and he worked as a section foreman on the CPR. Partly in fear that the white men would tell the authorities the whereabouts of Louis and Joseph, and partly because, in the words of Mohawk, "The white men went for the women, but not for us. . .My mother and father were not there. . .They had no business amongst the girls. . ."

Accordingly, Louis went to the tipi in which the men were sleeping off their drunk, and fired several shots through the wall of the shelter. All four brothers, with the aid of the sisters, loaded the bodies onto a sailboat, took it out into the bay, overturned it and fled. The boat was found the next day, and it was believed the section men had drowned. Perhaps Louis and Joseph would have continued to live in peace after they returned to their people, but Mohawk and Tony appeared for payment of treaty three years later – 1897.

Everybody was thrown into a complete panic. Word got down to Toronto, and government detective Rogers came to the rescue, and planned a maneuver. He waited until they came to collect treaty money in 1898, when he ambushed them in the agent's office in dramatic fashion and arrested them.

The newspapers were sensational. The Toronto *Globe* for July 21, 1898, carried headlines:

INDIAN OUTLAWS
Blood-curdling Story from Port Arthur
Six White Men Victims
The Settlement in Terror of the Desperados
Robbery Was the Object

The Ottawa Evening Journal for August 5, 1898, carried these headlines:

SLEW ALL WITHIN THEIR REACH
Moses Brothers – The Terror of Whites and Redskins

> *". . .The haunting of a guilty conscience has apparently impelled these wretched beings to slay every person whom they saw near their lairs. A reign of terror had been instituted by them which extended from Lake Superior to James Bay. Indians were afraid to go un*
>
> *James Bay. Indians were afraid to go hunting, and railway employees stood in great dread of the expert woodsmen who took life so causelessly."*

At the trial, Mary Anne Moses testified how the men had come over for immoral purposes, and planned to get them drunk. Chief Justice Armour told D.F. McWatt, lawyer for the Moses brothers, that because of this, he would never hang them. In McWatt's words, "The Crown Attorney said he would withdraw the charge of murder if we would plead guilty to manslaughter. The Chief Justice strongly advised this to be done, and in the face of this strongly-expressed opinion, and in view of the fact that the people of Port Arthur are simply wil,d and no matter what the evidence may be they would convict these Indians of murder if they get a chance, I consider that justice was fully done in the premises. Louis and Joseph were simply delighted (with ten year sentences at Kingston), as they expected to hang, and so were all their people. Tony and Mohawk received a long term of imprisonment, whereas they got off with a suspended sentence.

And so it was that justice first came to the Indians of North Western Ontario – Canadian style.

ALBERTA COURT

Rules Wildlife Laws Apply On Reserves

EDMONTON (CP) – The appellate division of the Alberta Supreme Court ruled here that provincial wildlife laws apply on Indian reserves.

A written judgment by Mr. Justice C.W. Clement reverses decisions by lower courts that would have removed the jurisdiction of provincial fish and wildlife officers on reserves.

The case involves constitutional points of law. It arose from charges that Charlie Cardinal of the Sucker Creek reserve had trafficked in big game when he sold a piece of moose meat at his home on the reserve to an undercover provincial wildlife officer – a contravention of the provincial Wildlife Act.

Judge B.I. Barker dismissed the charge in High Prairie in April. He ruled the provincial act infringes on federal statutes and therefore did not apply.

Mr. Justice W.R. Sinclair heard the first appeal and concurred with the earlier decision. The case was then taken to the three-justice appeals division of the Supreme Court.

In the written decision, Mr. Justice Clement said the court concluded that the federal government committed the Indians within the province to compliance with provincial game laws in a 1929 agreement on natural resources. This agreement gave provinces the power to regulate game until the Federal Parliament specifically declared otherwise.

His judgment directed that a conviction be entered against Cardinal and the matter returned to Judge Barker for sentence.

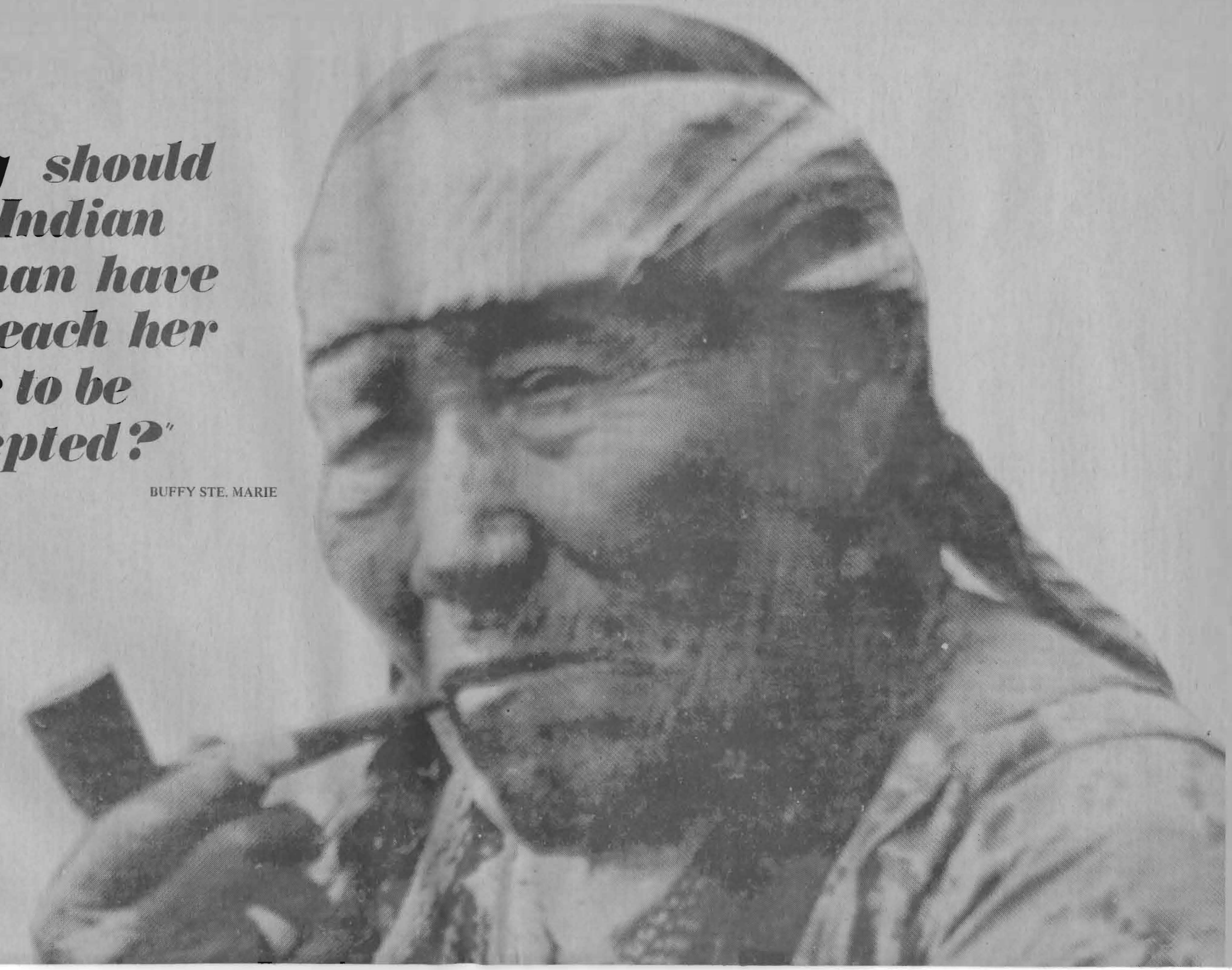
There is a possibility that the case may be appealed to the Supreme Court of Canada.

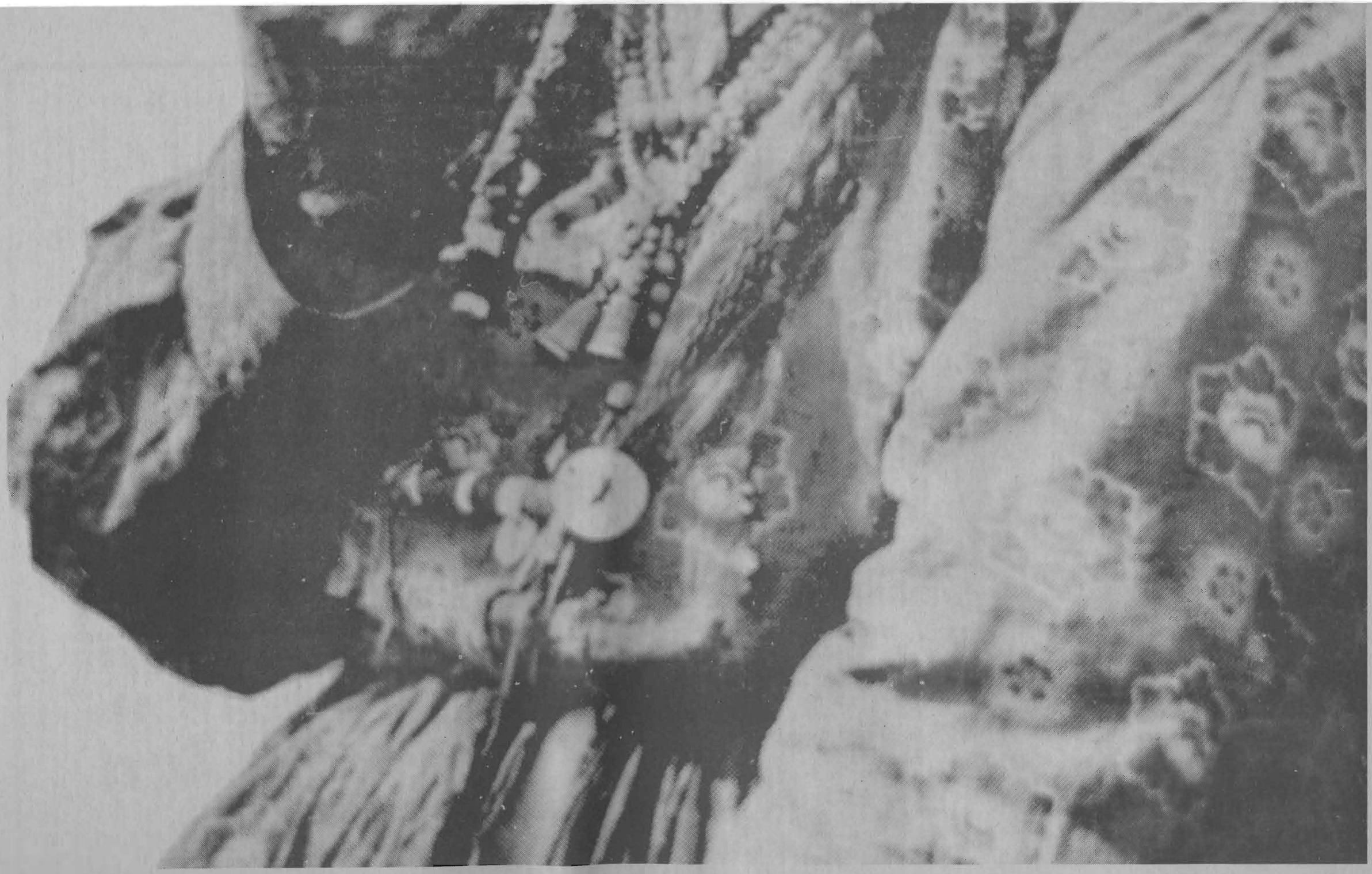
Frank Howard, a member of Parliament, has tried to get the House of Commons to make public the Stanbury-Fields Report on Fish and Game Laws as they relate to native Indian people. The report was done by an inter-departmental committee established in 1965. However, the Province of British Columbia has refused to concur with the tabling of the report so that it will be available, and Howard's motion to note that "the House regrets the refusal" was not allowed on the floor for debate.

INDIAN AFFAIRS: FROM THE ARCHIVES

"Why should an Indian woman have to bleach her hair to be accepted?"

BUFFY STE. MARIE





Photograph courtesy of Alberta Provincial Archives. Our Grandmother shown here is Betty Hunter, of the Stoney Nation of Southern Alberta, taken about 1900.

This poster is one of a series. They are available on heavy paper for $1 postpaid for a set of three from Akwesasne Notes, Mohawk Nation, via Rooseveltown, N.Y. 13683

HOW CALIFORNIA WAS TAKEN FROM THE INDIANS

A Brief by California Indian Legal Services

California was taken from the Indians by two means: decimation of the people and the law. This brief history deals only with the law, but it should be remembered that the physical destruction of the Indian people preceded and made possible the formal, "legal" seizure of the land. Genocide, starvation and white-imported diseases reduced the California Indian population from 150,000-200,000 to 15,000-20,000 in the course of the nineteenth century. Their lands were cut from over 70 million acres in 1853, to about 450,000 acres in trust today.

THE 18 UNRATIFIED TREATIES AND THE TITLE REGISTRATION ACT

The Indian Claims Commission has found that more than 70% of the area of California was taken from the Indians by the Federal Government, in 1853, illegally and without compensation. In 1851-52, three Commissioners representing the United States negotiated a series of 18 treaties with the majority of California Indians. Under the treaties, the Indians agreed to surrender their claims to land throughout the state, and the Federal Government agreed in turn to provide some 8½ million acres of reservations plus certain goods and services. It was the era of the gold rush and the forty-niners; and the California legislature prevailed upon the Senate not to ratify the treaties. They were "lost" in Senate archives until 1905. They were *never* ratified; and the reservation lands promised under them have never been provided, except in token amounts.

In 1853 Congress enacted a California land title registration act which required registration on penalty of forfeiture. Most Indians were then illiterate; notice of the act never even reached those in the hinterland. The result was divestiture of such lands as had not already been surrendered in reliance on the treaties.

ALLOTMENT

Two other Federal policies further reduced and shattered the remnants of Indian land. The first was the Dawes (Allotment) Act of 1887. Under it reservations were broken into individual holdings. The remaining unallotted land was opened to white settlement. The principal result was that, nationally, two-thirds of the Indian Reorganization Act (IRA) prohibited further allotment on IRA reservations. The amount of Indian land lost in California through allotment was substantial. The second effect was fractionation of the Indian allotments upon death of the original allottees. Fractionated heirship status has rendered impossible effective control and use of many allotments. In addition, many allotments were taken out of trust and ultimately lost to non-Indians because of inability to pay taxes, fraud, and sale, often at distress prices. The consequence was the checkerboarding of reservations, with a host of negative social, economic and political effects.

TERMINATION

The final blow (to date) to California Indian lands was the termination policy of the 1950s and 1960s. Termination means the ending of the Federal trust status of the land and Federal Indian services to the people. Under the Rancheria Act, enacted in 1958 and amended in 1964, which applies only to California, about 36 rancherias and over 1,500 Indians have been terminated. A number of other California terminations are in progress, although the Nixon Administration has emphatically disavowed termination. (See, e.g., the President's July 8, 1970 Indian Affairs Message to Congress).

Termination has resulted in the loss of land because of inability to pay taxes, fraud by non-Indians, improvident sale, etc. It has also left the people without vitally needed services and benefits, such as water and sanitation facilities, BIA educational opportunities and the like. It causes bewilderment and despair, as pointed out in the President's July 8th Message.

THE CLAIM AWARDS

Although two claim awards have been made to purportedly compensate for the failure to provide the promised reservations and for the illegal taking of land, in 1944 and 1964, respectively, those awards were grossly deficient in substance and procedure.

The 1944 award was made pursuant to a Congressional Act of 1928, and a lawsuit filed under it in 1929. It was a compromise settlement and provided for payment of $1.25 per acre for the 8½ million acres of land promised under the treaties. The total award was for $17,000,000 as compensation for the undelivered lands, goods and services. However, $12,000,000 was deducted from that for lands, goods and services which the Federal Government had "given" to the Indians, leaving a net award of about $5,000,000. Such items as needles, thimbles, nails, even a saddle reportedly given by the Government to an Indian chief as a token of good will, made up the set-off. The cost of maintaining the Sherman Institute, a BIA school in Riverside, California, was one of the set-offs against the award, in an amount of several million dollars. Yet a few years after the award was made, Sherman was closed to California Indians, while Indians came here from other states to attend it. It remained closed to them for over two decades until, a year or two ago, it was finally reopened to California Indians after protests.

In recognition of the inadequacy of the 1944 award, a new claim case was prosecuted on behalf of most but not all California Indians (some groups filed separate claims), under the Indian Claims Commission Act of 1946. Like the first case, it was compromised a decade and a half later, in 1964.

The awards paid interest not from the dates of the wrongs upon which they were based but only from the dates they were made—and that interest was paid at a discriminatorily low rate. Only $150 per capita has been distributed from the 1944 award, in the early 1950s; the balance is to be distributed with the proceeds of the 1964 award, none of which have yet been distributed. (The white lawyers' fees have already been paid out of the 1964 award.) The 1964 award pays 47 cents per acre, for the approximately 65,000,000 net acres (after set-offs for the previous award and lands set aside) illegally seized, out of a state total of about 100,000,000 acres.

A cloud hangs over the 1964 award, and the undistributed remainder of the '44 award, in the form of possible loss of as much as one third ($10,000,000) to the Welfare Department, although that problem may be resolved favorably. There is no minimum blood quantum required to be a distributee, so that people who have never considered themselves Indian will share equally with full bloods and half bloods. (There have been about 80,000 applications filed, although the usual figure for native California Indians is only 40-some-odd thousand). This is merely a partial list of the deficiencies of the claim awards.

CONCLUSION

Over two-thirds of the more than 40,000 native California Indians remain without a land base, as the direct result of the events described above.

Even this brief history makes clear that the last chapter is yet to be written on California Indian lands. Justice is yet to be accorded the people. Perhaps 2,000 or 3,000 native California Indians today lack, but badly need and want, tribal homelands. Such lands could easily be provided. They would probably constitute less than 1/5 of 1% of the area of the state. Because the Indians are in remote areas, there would be no conflict with non-Indian settlements. In some instances land could simply be restored from the millions of acres taken from the Indians by the Federal Government and still held by it. The remainder could be acquired for several million dollars. The total cost, in land and money, would be negligible.

The mass deaths and the theft of California cannot be undone. However, it is still possible to give some measure of justice to the survivors by restoring a modest land base to them.

California Indian Legal Services, 2527 Dwight Way, Berkeley, Calif. 94704, provides legal aid to California Indians.

The Clear Lake Statement

by Indians of All Tribes

The Pomo Nation Gathers

With the above paper prepared by the California Indian Legal Services in mind, it can be seen why the Pomo Indians are at this moment demanding the return of a land base large enough to support and maintain their people. Once they occupied a land which stretched from Marin County, just north of San Francisco, up coast to Ukiah and inland to Clear Lake and the surrounding country. They still live within this area, but now they are scattered in small rancherias and urban areas which keep them as economic prisoners within the larger system.

Federal surplus lands lie unused all across this country. These lands must be returned to the tribes which once lived upon them. Our people can no longer tolerate the insanity of the whiteman's way of life. This is but little to ask from all the past lies, murders and deceit our Indian people have suffered. And yet even this is being denied us. It is obvious that our only means of regaining these lands is to physically occupy them, and hope that an aware public will hear our voices and move to finally deal justly with our Indian people.

At Clear Lake the Pomo Indians have just celebrated the first year's occupation of their own, ancestral Rattlesnake Island. As Boise-Cascade Corporation was preparing to turn the island, also an ancient burial ground, into a housing development, the Pomo moved unto the island and vowed to hold it. It has always been their island and always will be.

Federal surplus land of 640 acres, abandoned for six years, is at this time being occupied by Pomo scouts near Middletown, in the Clear Lake area. Sheriff's deputies have twice arrested men and women, and so the occupation has had to be carried on by these Indian scouts, who must remain hidden, lest they be jailed.

The Pomo people are witnessing the destruction of their sacred Clear Lake. The waters of the lake are becoming more polluted daily as the waste of the thousands of homes, resorts and new subdivisions empty into its waters. Gas-powered boats spread their pollution, bulldozers are eating at the base of Mt. Konocti to create more housing, mountainsides are being stripped to provide gravel, commercial fishermen take the native fish to markets in San Francisco, plastic grass and shrubs are being planted in Disney-suburban nightmares.

A Legacy of Sulphur

Right next to Sulphur Banks Indian Rancheria is a small lake of sulphur-infested water left by the Bradley Mining Company. It is a pit a thousand feet deep, which lies above the level of Clear Lake, and is less than 200 feet from the shore. A heavy storm can easily spill the sulphur into Clear Lake to pollute and kill the south end of the lake and possibly contaminate the whole. All around this sulphur pit the hills have been ripped open for the mercury which supplied two world wars. Though last mined in 1949, the land still bears the scars of rape, as if from yesterday.

The Pomo Nation is considering re-claiming all of Clear Lake and the surrounding land to protect it from further pollution. Let the whiteman clean up all the destruction done, let oaks and grass grow again, and let the waters of their lake be once more as its name states, "Clear Lake." Then would the Pomo gladly share with all the environmental beauty, for surely the Creator meant for all of his children to enjoy his gifts.

Indians of this continent must have a land base. We must once more practice the true ways of our earth mother, the harmony so essential to all life. As a people, we wish to share our knowledge of conservation, and the fishing and hunting regulations practiced long before any thought of government agencies and rules on paper were considered. Let all people learn the old Pomo practices of sharing with their neighbors the fishing, hunting, gathering, and especially the dances and celebrations which did so much for an understanding of the customs of others.

The land lies wasted and tired all across this country. The lakes, rivers and streams are foul, and the water creatures float belly-up. Even the sacred mountains are angry as the air about them becomes unbreathable. Our earth mother has given to each of us a sacred duty to protect all of her wonders. If we hesitate a moment longer, her rage may wipe us out forever, and man would have been the dread parasite who almost destroyed the life cycle.

The Middletown Reoccupation

Since May 1, 1971, the U.S. Army Receiving Station located about 4 miles north of Middletown and 5 miles east of highway 29 has been occupied by Indian people. Since the initial arrests, people have been going in and out from different directions, in groups of three and four and one group of eight. On May 6, 7, 8, the area was completely examined by daylight. The caretaker and some sheriff's cars were observed both on and off the land patrolling.

There are two important reasons why this occupation was necessary. First, the reduction of Indian lands down through the years has now reached a point where practically nothing is left. The original Pomo lands covered a very large area, and now to observe what is left to the Pomo makes one wonder how the language, dances, and customs have been maintained. Secondly, 640 acres are sitting idle while the Pomo people have no places to gather foods, or hunt, or just have a place where their children can be free. The Pomo people, along with many Indian people, who feel the threat to their existence in the tearing up of lands, now feel also that they can preserve this land and at the same time preserve themselves.

Returning Home To Sow Wild Grass

On the days that we had the opportunity to visit and examine the land, it was like being away on a long journey and finally returning home. We were made to feel welcome as we approached the land from the north by clear, unpolluted, swift moving streams. Bass, pike or shad, carp and other fish were observed in the pools along the stream. As we crossed and moved east along the stream through what is described on maps as Hell's Half Acre, we were welcomed by hummingbirds and quail, we saw wild tea growing in great quantities and many kinds of medicines.

On reaching the eastern boundary we found one of the reasons that concern the Pomo people and all traditional Indians, and that is the negligence in the care of the land in question. The people in charge of this land have fire breaks around the abandoned buildings and uesless aerial poles, but have made no effort to protect the eastern boundary against fires. We feel that with summer quickly approaching and the thousands of people coming into Lake County, that the Indian people would like very much to move onto the land and begin the work that is necessary for the protection of the ground cover that is home to all kinds of wildlife.

Another point of negligence that we observed on the eastern side was that a few years ago pine trees were planted in this area. These trees range from four or five to about ten feet in height, and are being threatened and smothered by the brush around them. These young trees will in the future provide food for both Indians and wildlife, but unless a working force of Indians are allowed to occupy this land and begin the clearing of brush from around each of these young trees, they will smother and die.

The property and buildings are situated on a mesa, and about three-fourths of this area is ringed by rocky cliffs on the north, east and part of the south side. In these areas wild game is in abundance. There is plenty of deer feed, and from actual sightings and deer sign we observe that there are now enough deer to start one of the programs that has been discussed at great length by some of our spokesmen. This program is the creation of domestic deer herds to feed our future generations. The meadow on the south side of the radio tower, which is roughly one hundred and fifty yards wide and about four hundred yards long, has grass which is knee deep and will support many deer and other wildlife. We feel that with the introduction of salt blocks and winter feeders for game birds such as quail, that most of our foods will be provided. Another project that the Indians are discussing is the clearing of narrow strips in the underbush and the sowing of wild grass seeds for additional deer feed. We feel that these experiments in Indian practices into environmental management that completes the cycle of our culture, religion, and philosophy will be of great significance and help in bringing people to understand and share with us our respect and love of the land.

A Modest Will To Live

The Pomo people want and need very much a cultural center where native arts can be carried on; a place where the language can be taught; classes in the arts of our natural medicines will be revitalized, and our dances and songs can be taught and practiced with freedom. We are also concerned with the lack of love that seems to be happening among our younger adults. We have young children being neglected and even abandoned to foster homes and orphanages. In the past we had never forsaken our children and old ones. In the cities today, we have our children in a man-made, alien atmosphere, and they are becoming callous and uncaring in their personal habits and in their respect to other people.

We have our women on welfare and our men on unemployment or just idle. Many of our people have even begun using narcotics and our old enemy, alcohol. We have many of our finest young men fighting a war we don't believe in, and some of our young men in prisons and jails throughout this land. We have a great number of our old people abandoned in rest homes, veterans hospitals, or just left to fend for themselves in big cities or isolated little cabins on some river or mountainside. We feel that it is time to make a decision on whether we will continue on this blind, stupid course, or open our eyes and begin caring again for our people.

The Indian people can see that along with the many problems, our people are also getting mass dosages of pollution in mental ways as well as physical.

The Pomo people want this land for all these reasons. A place where children trapped in cities will be able to run free in summer sunshine even if their parents can't. A place where our people on welfare or unemployment can go to visit and help in the re-development of a smothered culture. A place where our alcoholics and drug addicts can go, and be understood, and have a chance to get their thoughts back together and rest. A place where our young veterans can find peace and solitude. A place where our men coming home from prisons and jails can go and find understanding and become a part of us again. A place where our old people can go to sit in sunshine, to hear birds, to drink the wild teas, to pass along their stories so badly needed, to hear the laughter of happy, free children.

So, in a sense our plea for this land is more than the conserving of this land, it is the future of our people as well. We respectfully ask that all these things be considered and that the decision lies then in the hearts and hands of all the citizens of this government whether we continue to exist as a people, a race, a species, or must we pay the same price as the passenger pigeon, the buffalo, the grizzly, the wolf, the condor, the rivers, the forests and all our other brothers and sisters who were erased in the name of progress.

For information, donations, etc. Dewey Barnes, Box 346, Clearlake Oaks, California 95423.

coyote & coyote 2
Indians of All Tribes

Clear Lake and Sulphur pit: "Even the sacred mountains are angry."

Indians of All Tribes

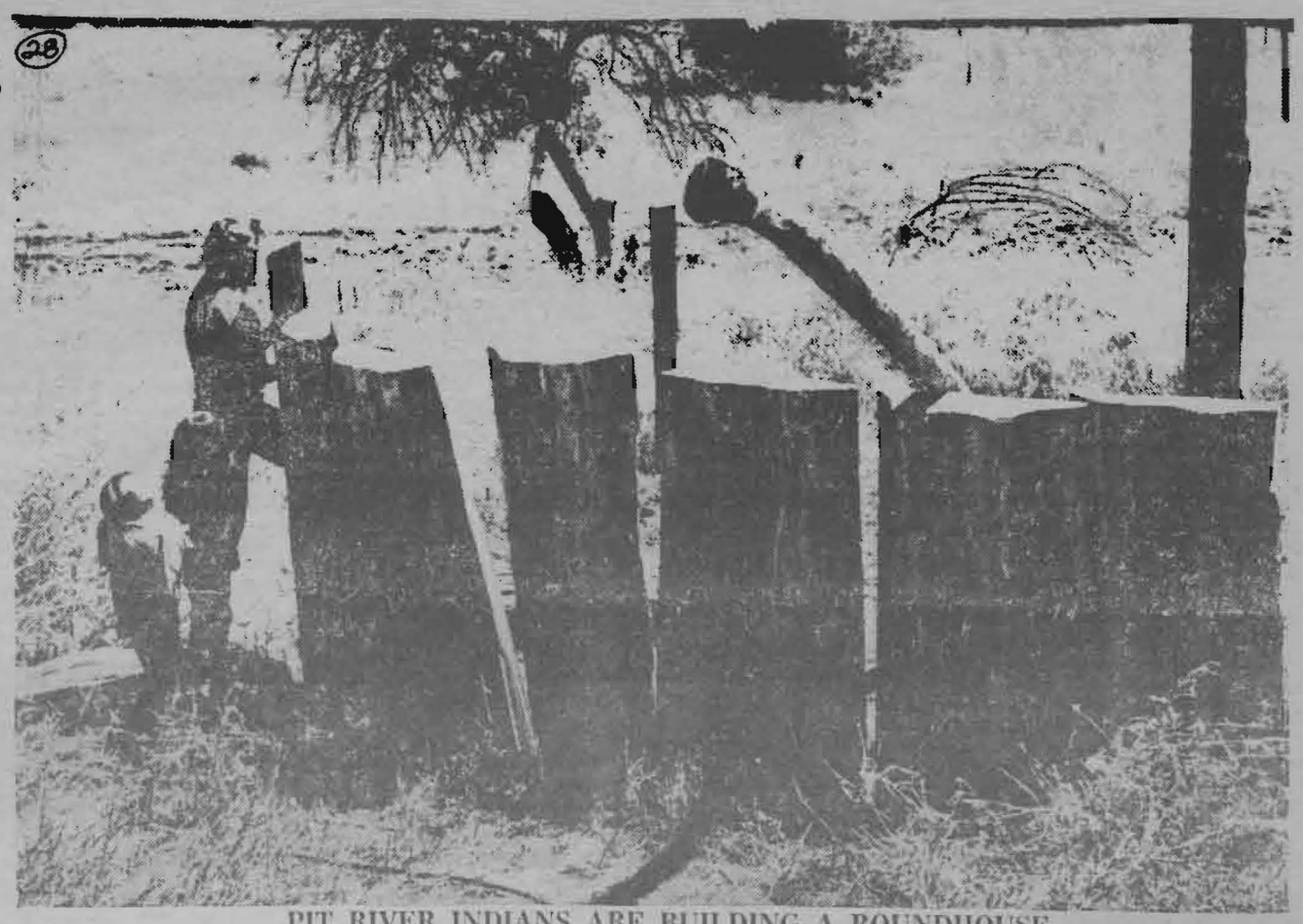
Judge Leaves Case

Sacramento Bee, Sept. 9, 1971

REDDING — During what courthouse observers called one of the most violent verbal attacks on a judge in county history, attorney Aubrey Grossman of San Francisco succeeded in forcing Judicial District Court Judge Joseph Bertagna to step down from presiding over a jury trial for Indian Rose McGarva, accused of battery on a peace officer during the Four Corners riot a year ago.

Grossman, who had previously attempted to have Bertagna removed on the grounds that he was not an attorney, accused the judge of lying several times and threatened to have him investigated for misconduct.

Bertagna, of Round Mountain, Shasta County, sat calmly through the outbursts, denying he was lying that he had orginally decided not to hear the case. Then, in an effort to bring order to the courtroom, agreed to step down and continued the case until Nov. 29.



PIT RIVER INDIANS ARE BUILDING A ROUNDHOUSE
Its purpose is more that of a church than for shelter

Indians: reject white standards

To the Editor: Where are the proud Indians who were here when the English landed?

The name "America" and what it stands for belongs to all men but the ground we drive our cars on and build our houses and cities on is land taken from the Indians.

What white pioneer did not fear the Indian until he was able to fool the Indian into believing his lies?

Don't try to please the white power gods; they will only despise your humbleness, but do not war either because the white man is too well armed. Instead, put down white ways altogether. Go back and take up old Indian ways — they are your heritage and rights. Pull off the clumsy shoes and put on the moccasin. Take up your majestic blanket, eagle feathers and grizzly tooth necklaces. Wouldn't a white businessman look funny dressed this way? He would be laughed off his job and out of town, but no one would dare laugh at a "real" Indian if he were dressed as only an Indian can.

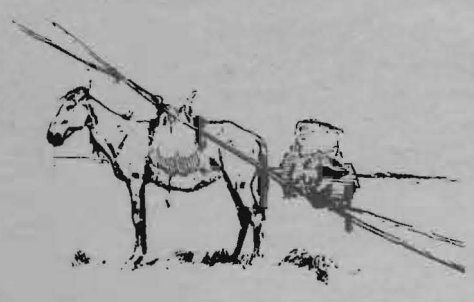
This country needs you to make it put down the thoughts of supreme power and take up the ideas of just being honest people.

The "proud" Indian didn't cover the fertile dirt with concrete and asphalt. The "brave" Indian didn't kill for profit and fine fur coats for his woman until hundreds of different animals are nearly extinct. The Indian didn't invent huge machinery that makes many things and at the same time poisons the waters and the air. The Indians didn't build giant warships to kill men across the seas. The Indians didn't poke his nose into business that didn't concern him. And today we hear of a thing called women's lib. The Indians didn't let his woman take up business that was meant for a man.

But what did the Indian do? He believed the white man and trusted him and didn't struggle too hard when the white man turned into a vicious killer and thief.

In ending why can't P.G.&E. allow the red man to live on land owned by God? I'm certain the Indians won't destroy the land beyond repair.

WILLIAM A. SHEPPARD
1745 Roanoke Avenue
Redding, Calif.



Court battleground remote

Redding (Calif.) Record-Searchlight September 13, 1971

PG&E files civil suit against Indians

By GARTH SANDERS
R-S Regional Editor

BIG BEND — The legal battle between the Pit River Indian Tribe and the giant Pacific Gas and Electric Co. over ownership of 900 acres near here seems far, far away when you visit the Indian encampment on the land.

Ross Montgomery, the Pit Tribe's chairman, sat on a log and stared across the rolling meadows the tribe claims as its own despite the title deeds filed in white men's courthouses.

"I think we can put in a heck of a good garden next spring — if we can find a good farmer," Montgomery said.

He and his wife and children and his brother, George Montgomery, are camped under some huge black walnut trees. The campsite was once part of a farmstead but only scattered, weatherbeaten outbuildings remain to show that.

The Indians tried to start a garden when they took possession of the 900 acres in July.

"But it was too late in the year," Ross said Thursday.

He's not a farmer, he admits. He's a logger, more used to wrestling a chainsaw than a plow.

But the trial garden, watered by a spring, has produced fine radishes.

He demonstrated by pulling a radish, big as a small chicken egg.

The Indians' old tractor and plow are both broken down, he said. Better equipment will be needed when spring comes, he says.

The Indians will need real shelter — if they are to remain on the disputed land through the coming winter.

Ross says he hopes his people will provide building materials for homes — or at least loan him tents before the rains and snow starts.

Ross and his brother George are building a "roundhouse," a building that will be used, not for shelter, but as a meeting hall, a kind of a "church," he explains.

The walls of the roundhouse are split cedar slabs and the rafters will be poles covered with cedar bark. The floor will be tamped earth.

What is his little group living on now?

"We kill deer and people bring food," he says.

What of PG&E's lawsuit to compel the Indians to prove ownership of the land?

"It's stuck in the courts, I guess," he said.

"This was Indian land. We never did relinquish it," he says.

Besides, Ross said, PG&E's only use of the land has been as bank loan collateral.

The suit seeks "quiet title" — clear title — and ejection of the Indians and names as the defendants the Pit River Tribe of Indians, Pit River Indians of California, Ross Montgomery, Raymond Lego, Darryl Wilson, Charles Buckskin, Dwain McDaniels, Does 1-700 inclusive, and first Doe company to 10th Doe company inclusive.

Although the suit bears only on the small section of land occupied by the Indians near Big Bend, its settlement probably would have tremendous impact on the tribe's claim to 3.4 million acres of its ancestral land in eastern Shasta County.

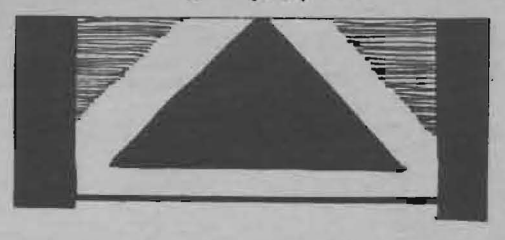
PG&E's action puts the matter before the civil courts, a move which ironically, is something the Indians have been seeking unsuccessfully for many years.

Twenty-eight members of the tribe were acquitted in June of trespassing on land claimed by PG&E and used for an employe campground.

It was the opinion of one legal expert, that PG&E's filing of the suit Wednesday was an admission by the giant utility that its title to the land is in question.

Meanwhile the Pit River Tribal Council has appealed to President Nixon for aid in the quest to regain ancestral land.

Referring to the President's announcement a year ago that steps should be taken to correct injustices to Indians, the tribe asked Nixon to "order Congress to immediately make the necessary adjustments with the Pit River Nation and with the corporations now on the land in an illegal capacity . . ."



Indians ask moral support

Editorial

Monday, June 28, 1971

In a year of turmoil, the Pit River Indians have won a considerable measure of respect and understanding.

They've come a long way from the occupation of a PG&E campground and the battle of Four Corners.

A jury in Sacramento found them not guilty of trespassing on the campground, in effect upholding their contention that the land was theirs or at least that they had a reasonable right to think it was theirs. (Seven were convicted for occupying buildings on the campground.)

Then the federal government, in a surprising change of attitude, agreed to let them take over Toyon, which originally was the Bureau of Reclamation housing and office center for Shasta Dam construction and later was a Job Corps camp.

In the early stages of their campaign to regain possession of their ancestral lands about the only way they could get attention was to occupy some of the land and get arrested. Now they're hoping that a quieter method, through the courts and the political process, will be successful.

They expect to ask the Shasta County Board of Supervisors this week to give them moral support. It isn't clear just what action the board will be asked to take, but there should be merit in asking Congress and the President to re-examine the Indians' claims and work toward a fair and equitable settlement.

What would be fair and equitable? While there's perfect logic behind an Indian demand for return of the whole 3.4 million acres which the government admits was taken from them without compensation, practical politics and economics rule that out. But the 47 cents per acre offered as a settlement seems farcically low. To the Indians the land is more important than the money. Since there's a lot of the original Pit territory in government hands, it should be possible to transfer a good tract with timber, streams and wildlife, as well as money compensation.

Gold, Greed and Gen. Custer

(29)

Third in an eight-part series.

BY DEE BROWN

Not long after Red Cloud and Spotted Tail and their Teton peoples settled down on their reservations in northwestern Nebraska, rumors began to fly among the white settlements that immense amounts of gold were hidden in Paha Sapa. This was the Black Hills, the center of the world, the place of gods and holy mountains, where warriors went to speak with the Great Spirit and to await visions.

In 1868 the Great Father — the president of the United States — considered the hills worthless and gave them to the Indians forever by treaty. Four years later white miners were violating the treaty. They invaded Paha Sapa, searching the rocky passes and clear-running streams for the yellow metal which drove white men crazy.

When Indians found these crazy white men in their sacred hills, they killed them or chased them out. By 1874 there was such a mad clamor from gold-hungry Americans that the Army was ordered to make a reconnaissance into the Black Hills. The U.S. government did not bother to obtain consent from the Indians before starting on this armed invasion, although the treaty of 1868 prohibited entry of white men without the Indians' permission.

During the Moon of Red Cherries, more than a thousand pony soldiers marched across the Plains from Ft. Abraham Lincoln to the Black Hills. They were the 7th Cavalry, and at their head rode Gen. George Armstrong Custer, the same Star Chief who in 1868 had slaughtered Black Kettle's Southern Cheyennes on the Washita.

In September, 1875, a commission under Sen. William Allison of Iowa held a council to bargain for the Black Hills.

The idea of giving up their last great hunting ground was so preposterous that none of the chiefs even discussed it during their councils.

The offer was $400,000 a year for the mineral rights; or if the Sioux wished to sell the hills outright the price would be $6 million, payable in 15 annual installments. (This was a marked-down price indeed, considering that one Black Hills mine alone yielded more than $500 million in gold.)

The Sioux rejected both offers, firmly. The Black Hills were not for lease or for sale.

The commissioners returned to Washington and recommended that Congress disregard the wishes of the Indians and appropriate a sum fixed "as a fair equivalent of the value of the hills."

THUS WAS SET IN MOTION a chain of actions which would bring the greatest defeat ever suffered by the U.S. Army in its wars with the Indians, and ultimately would destroy forever the freedom of the northern Plains Indians:

Early in the Moon of Making Fat in 1876 the Hunkpapas had their annual sun dance. For three days Sitting Bull danced, bled himself, and stared at the sun until he fell into a trance. When he rose again, he spoke to his people. In his vision he had heard a voice crying: "I give you these because they have no ears." When he looked into the sky he saw soldiers falling like grasshoppers, with their heads down and their hats falling off. They were falling right into the Indian camp.

A few days later a hunting party of Cheyennes sighted a column of Bluecoats camped for the night in the valley of the Rosebud. The hunters rode back to camp, sounding the wolf howl of danger.

On Jun 17, 1876, Crazy Horse dreamed himself into the real world, and he showed the Sioux how to do many things they had never done before while fighting the white man's soldiers. When pony soldiers rode in mounted charges, instead of rushing forward into the fire of their carbines, the Sioux faded off to their flanks and struck weak places in their lines. Crazy Horse kept his warriors mounted and always moving from one place to another. By the time the sun was in the top of the sky he had the soldiers all mixed up in three separate fights.

Bury My Heart At Wounded Knee

When the sun went down, the fighting ended. The Indians knew they had given Three Stars a good fight, but they did not know until the next morning that they had whipped him.

After the fight on the Rosebud, the chiefs decided to move west to the valley of the Greasy Grass (Little Bighorn). Scouts had come in with reports of great herds of antelope west of there, and they said grass for the horses was plentiful.

Soon the camp circles were spread along the west bank of the twisting Greasy Grass for almost three miles. No one knew for certain how many Indians were there, but the number could not have been smaller than 10,000, including 3,000 or 4,000 warriors.

"The chiefs of the different tribes met together as equals," Wooden Leg said. "There was only one who was considered as being above all the others. This was Sitting Bull."

SITTING BULL DID NOT believe that the victory on the Rosebud had fulfilled his prophecy of soldiers falling into the Indian camp.

They did not know until the morning of June 24 that Long Hair Custer was prowling along the Rosebud. Next morning scouts reported that the soldiers had crossed the last high ridge between the Rosebud and the Indian camp and were marching toward the Little Bighorn.

Said Red Horse, one of the Sioux council chiefs: "The soldiers charged so quickly that we could not talk. We came out of the council lodge and talked in all directions. The Sioux mount horses, take guns, and go fight the soldiers. Women and children mount horses and go, meaning to get out of the way."

The soldiers first seen by Indians in the middle of the camp were those in Custer's battalion. These Indians were not aware of Maj. Marcus Reno's surprise attack against the south end of camp until, one said, "I like that the soldiers were upon us. Through the tepee poles their bullets rattled."

The sun was straight above and it was getting hot when a crier shouted in Sitting Bull's camp: "The chargers are coming! They are charging! The charges are coming!"

Reno's pony soldiers commenced firing about 400 yards away. The Hunkpapas and Blackfoot Sioux retreated slowly on foot to give the women and children time to go to a place of safety. "Other Indians got our horses. By that time we had warriors enough to turn upon the whites."

From the Cheyenne camp, three miles to the north, Two Moon ordered the Cheyenne warriors to get their horses, and then told the women to take cover away from the tepee village. "I rode swiftly toward Sitting Bull's camp. Then I saw the white soldiers fighting in a line (Reno's men). Indians covered the flat. They began to drive the soldiers all mixed up — Sioux, then soldiers, then more Sioux, and all shooting. The air was full of smoke and dust. I saw the soldiers fall back and drop into the riverbed like buffalo fleeing."

The war chief who rallied the Indians and turned back Reno's attack was a muscular, full-chested, 36-year-old Hunkpapa named Pizi, or Gall.

In military terms, Gall turned Reno's flank and forced him into the woods. He then frightened Reno into making a hasty retreat which the Indians quickly turned into a rout. The result made it possible for Gall to divert hundreds of warriors for a frontal attack against Custer's column, while Crazy Horse and Two Moon struck the flank and rear.

Kill Eagle, a Blackfoot Sioux chief, later said that the movement of Indians toward Custer's column was "like a hurricane . . . like bees swarming out of a hive."

Crow King said that all the soldiers dismounted when the Indians surrounded them.

"We crowded them toward our main camp and killed them all. They kept in order and fought like brave warriors as long as they had a man left."

According to Red Horse, toward the end of the fighting with Custer, "these soldiers became foolish, many throwing away their guns and raising their hands, saying: 'Sioux, pity us,' take us prisoners.' The Sioux did not take a single soldier prisoner, but killed all of them; none were alive for even a few minutes."

Long after the battle, White Bull of the Minneconjous drew four pictographs showing himself grappling with and killing a soldier identified as Custer. Among others who claimed to have killed Custer were Rain-in-the-Face, Flat Hip and Brave Bear. Red Horse said that an unidentified Santee warrior killed Custer. Most Indians who told of the battle said they never saw Custer and did not know who killed him.

In an interview given in Canada a year after the battle, Sitting Bull said that he never saw Custer, but that other Indians had seen and recognized him just before he was killed.

The last of the Sioux war chiefs now became a reservation Indian, disarmed, dismounted, with no authority over his people, a prisoner of the Army which had never defeated him in battle.

Chief Crazy Horse

WHEN THE WHITE MEN in the East heard of Long Hair's defeat, they called it a massacre and went crazy with anger. They wanted to punish all the Indians in the West.

The U.S. Army, thirsting for revenge, was prowling the country north and west of the Black Hills, killing Indians wherever they could be found.

By springtime of 1877 Sitting Bull was tired of running. He decided there was no longer room enough for white men and the Sioux to live together in the Great Father's country. He would take his people to Canada. Before he started, he searched for Crazy Horse, but Crazy Horse's people were running up and down the country trying to escape the soldiers, and Sitting Bull could not find them.

Gen. George (Three Stars) Crook sent Red Cloud out to find Crazy Horse and promise him that if he surrendered he could have a reservation in the Powder River country.

On April 27 Red Cloud met Crazy Horse and told him of Three Stars' promise. Crazy Horse's 900 Oglalas were starving, the warriors had no ammunition, and their horses were thin and bony. Crazy Horse went to Ft. Robinson, Neb., to surrender.

The last of the Sioux war chiefs now became a reservation Indian, disarmed, dismounted, with no authority over his people, a prisoner of the Army which had never defeated him in battle.

In August news came that the Nez Perce, who lived beyond the Shining Mountains, were at war with the Bluecoats. At the agencies, soldier chiefs began enlisting warriors to do their scouting for them against the Nez Perce.

Crazy Horse told the young men not to go against those other Indians far away, but some would not listen, and allowed themselves to be bought by the soldiers. Crazy Horse was so sick with disgust that he said he was going to take his people and go back north to the Powder River country.

The soldiers found Crazy Horse, placed him under arrest, and took him back to Ft. Robinson. He was turned over to Capt. James Kennington and one of the agency Indian policemen.

CRAZY HORSE STARED HARD at the agency policeman. He was Little Big Man, who not so long ago had threatened to kill the first chief who spoke for selling the Black Hills, the brave Little Big Man who had last fought beside Crazy Horse on the icy slopes of the Wolf Mountains.

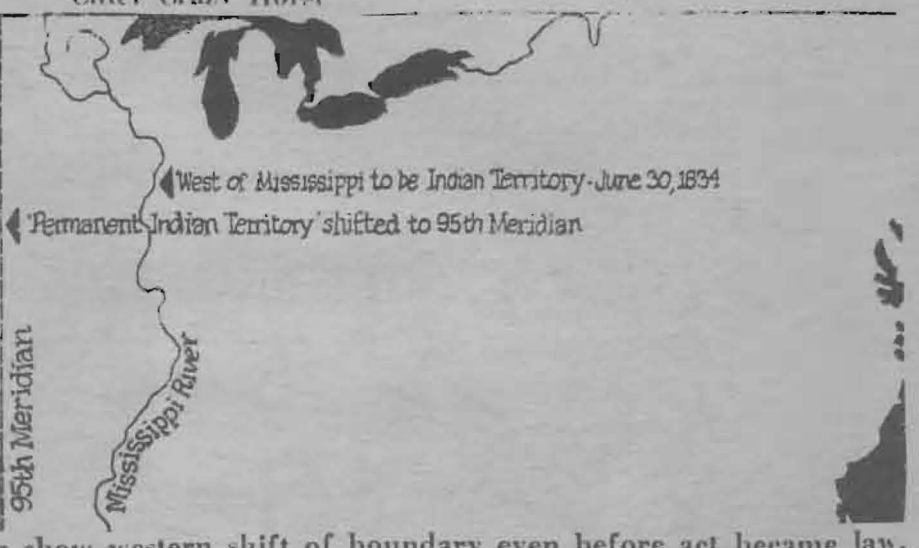
Crazy Horse walked between them, letting the soldier chief and Little Big Man lead him past a soldier with a bayoneted rifle on his shoulder, and then they were standing in the doorway of a building. The windows were barred with iron, and he could see men behind the bars with chains on their legs.

It was a trap for an animal, and Crazy Horse lunged away like a trapped animal with Little Big Man holding on to his arm. The scuffling went on for only a few seconds. Someone shouted a command, and then the soldier guard, Pvt. William Gentles, thrust his bayonet deep into Crazy Horse's abdomen.

Crazy Horse died that night, Sept. 5, 1877, at the age of 35. At dawn the next day the soldiers presented the dead chief to his father and mother. And then in the Moon of Falling Leaves came the heartbreaking news: The reservation Sioux must leave Nebraska and go to a new reservation on the Missouri River.

Through the crisp dry autumn of 1877, long lines of exiled Indians driven by soldiers marched northeastward toward the barren land.

With them went the father and mother of Crazy Horse, carrying the heart and bones of their son. At a place known only to them they buried Crazy Horse somewhere near Chankpe Opi-Wakpala, the creek called Wounded Knee.


West of Mississippi to be Indian Territory - June 30, 1834
"Permanent Indian Territory" shifted to 95th Meridian
95th Meridian
Mississippi River

"Permanent Indian Territory" as passed by Congress in 1834. Bold and dotted lines show western shift of boundary even before act became law.

Young lawyer aids S.D. Indians

By James Parsons
Staff Writer
Minneapolis Tribune
July 11, 1971

Indians live in houses like these in the vicinity of Rosebud, S.D.

Rosebud, S.D.
The justice of the peace seemed fidgety. He shuffled through some papers, then glanced out the window, surveyed the walls and ceiling and shuffled the papers some more.

He didn't seem too interested in whether the defendant had stolen the tire or not. That frustrated Bill Janklow, who was sure his client was innocent.

But a young lawyer trying his first case doesn't take on the judge, so Janklow continued to cross-examine the prosecution's witness.

Then the justice leaned over and handed a note to the prosecutor. That was too much, even for a guy trying his first case.

"Your honor," Janklow said, "I want to see that note."

The magistrate said that wasn't necessary and the prosecutor assured Janklow that the note was of no consequence. Janklow insisted.

Finally, the justice agreed.

"Call Mrs. Walsh," the note said, "She'll be able to show that he (the defendant) is guilty."

Janklow erupted. Yelling about a "mickey-mouse proceeding not interested in justice," he announced that he was going to walk out. "Do anything you want to. Put my client under the jail if you want. People are going to hear about this," he added in a bellicose voice.

He was right. Four or five Indians sitting in the courtroom were surprised to hear a white lawyer making such a ruckus on behalf of a penniless Indian. After things calmed down, the trial continued in the afternoon and the room was full of Indians listening to the blond lawyer with the boyish face.

The defendant turned out to be innocent — someone else confessed — and ever since then Janklow and the Legal Aid office on the Rosebud Reservation has nearly drowned in lawsuits and problems brought in by poor people.

In the five years Janklow has been at Rosebud, the office has taken on, or is in the process of taking on, just about everyone and everything.
A hot-shot salesman selling vacuum cleaners to Indians who didn't even have electricity in their homes was persuaded to make refunds. The U.S. Attorney is being sued for supposedly failing to represent the Indians. A rural electrification co-op was successfully encouraged to run lines to an Indian's home after a 3½-year delay.

A justice of the peace virtually retired after Janklow discovered that the magistrate had found two Indians guilty and then had them serve their sentence by repairing washing machines at his appliance store.

Officials decided not to prosecute two Indians for killing deer out of season. Legal Aid pointed out that the Indians have the right, by treaty with the U.S. government, to hunt and fish on Indian lands whenever they please.
Under attack now is a provision of the welfare system that enables counties in South Dakota to prevent poor people from getting on the relief rolls. So is the justice - of - the - peace fee system, because the magistrates make more money if they find someone guilty than if there's a not-guilty verdict.

Legal Aid went after a community in neighboring Mellette County that excluded Indians from juries. County officials were also sued for the conditions in the jail. (Prisoners — mostly Indians — were given one meal a day and, if they put in a full day's work, they also got a sandwich.) Legal Aid won both suits, but not before tempers flared.

Janklow once threatened to "break this goddam" county by bringing costly suit after costly suit unless discrimination was stopped.

The fallout reached Washington, D.C. Janklow heard from the Office of Economic Opportunity, which funds Legal Aid, that Rep. E. Y. Berry was very displeased over the young lawyers' activities. Janklow and his chief assistant at that time, Bill Srstka, flew to Washington after being told that Berry wanted them removed.

They immediately informed Berry, a conservative Republican who retired last year, that they were also members in good standing in the GOP. What's more, they said, the two of them were co-founders of the Goldwater - for - President Club at the University of South Dakota when they were still in law school.

Janklow told Berry, "We wouldn't mind if this heat came from the Democrats, but we don't expect it from good Republicans."

Berry suggested a compromise, Srstka recalls, but it would have had the same result — no Indians on juries. The law suit continued until the South Dakota Supreme Court gave Legal Aid a favorable ruling.

Legal Aid has even sued the Rosebud Tribal Council. The case involved the bail system in tribal court and the Council hired a lawyer to fight the suit. The Council lost.
But Legal Aid hasn't always won. One loss was particularly painful because the suit was filed on behalf of all Indians in the state. It would have exempted them from certain state property taxes and the loss made the attorneys more cautious in filing such suits.

The loss, however, didn't make them more timid. Four years ago Janklow learned that a neighboring county, without telling anyone, took two acres of an Indian's land to improve a road.

An attempt to get payment bounced from agency to agency and department to department with no results. One letter, written by Janklow to the director of the Bureau of Indian Affairs (BIA), revealed the lawyer's sense of frustration and his attitude toward the bureau, which was set up and is largely run by whites.

Bernice Spotted War Bonnet

Janklow asked that his client, an old man, "be allowed to leave this world knowing that the BIA, which has been his master for his lifetime, has finally done something that he considers of assistance to him."

The client is dead now and Janklow is still trying to get a settlement for the heirs. He has sued the U.S. Attorney for South Dakota, William Clayton, and demanded that his office bring action against the county that took the land.

There is a federal law that says the "U.S. attorney shall represent them (Indians) in all suits and law and in equity." If Janklow loses, he will still have the satisfaction of hearing the government argue that it has no duty to represent the interest of an individual Indian. "After the way the government has taken care of the Indians by shoving them from one piece of land to another until they're left with the lousiest land in the country," Janklow said, "I'd like to hear them (the government) make that confession.

Janklow enjoys nipping at the Establishment—partly because he likes a challenging lawsuit, partly because he believes the way to change things is through the system and partly because the way society has treated Indians has given him acute intellectual indigestion.

He knows all too well that many of his clients get drunk, that they get in fights and that they are lazy. But he defends them with fervor. ("You'd get drunk and not give a damn, too," he said, "if everything you ever had was taken from you by people who had promised not to take it.")

Despite that attitude, Janklow isn't a bleeding heart. Some of his choice expletives are lavished on "liberals who talk about helping the poor but don't do anything."

He is constantly trying to fill vacancies on his ever-changing staff and enjoys telling the story of a young lawyer who took one look at South Dakota's austere "west river country" and decided he wanted to help the poor in New Orleans.

Janklow fits comfortably in the ranch country west of the Missouri. He disdains a coat and tie for boots and jeans unless he's going to court. He says what he thinks in phraseology that reveals his three-year brush with the Marine Corps.

Few of the Indians, and especially Bernice Spotted War Bonnet, have any doubts about Janklow's ability.

When she was 18, Miss Spotted War Bonnet confessed, after being questioned all night by police and the FBI, to fatally stabbing a man. At first, Janklow presumed she was guilty but she said the confession was untrue. Janklow and her other attorney, John Simpson, decided to have her take a lie-detector test. It showed she had not committed the crime and she was later released when information turned up by the Legal Aid staff led to the killer.

Janklow does have his detractors, however

Harry Matthews, the acting director of the BIA office in Rosebud, feels Legal Aid has done an excellent job of educating Indians about their rights, but has not stressed the responsibilities of citizenship. He specifically mentioned those Indians who try to avoid the consequence of not paying their financial debts.

Perhaps more significant is the criticism of Cato Valandra, who is running for president of the Tribal Council. If he wins, he intends to have Janklow replaced.

The differences between the two goes back to the last election when Valandra was defeated in his bid for reelection to the top post in tribal government. After a dispute over the eligibility of some Indians to vote, Janklow worked for the man who defeated Valandra.

Valandra said that Janklow had no business getting involved in tribal politics. Janklow felt there was a good reason; he believed the future of the legal aid program was indirectly imperiled.

S.D. man still awaiting day in court

Man jailed 273 days is rearrested

Sisseton, S.D.
Nathan Hill, who recently spent 273 days in a Sisseton jail without any action being taken by officials on the charge against him, has been taken into custody again.

Hill was picked up Sunday in Sisseton and taken to the South Dakota State Penitentiary in Sioux Falls for allegedly violating the terms of his parole in 1970.

Hill was on parole from the state penitentiary in Sioux Falls, S.D., when he was arrested. He was released in August of 1970 after serving 15 months of a two-year sentence for burglary. He pleaded guilty in that case.

His attorney, William Janklow, said yesterday that he will file a writ by Friday demanding that Hill be released. When he was arrested in 1970, Hill had less than 4 months remaining on his parole term.

Hill has claimed that he was discriminated against because he is an Indian.

Janklow said a hearing probably will be held next week in Sioux Falls on the writ, which will attack the action by the board of paroles and pardons.

He sat in jail in Sisseton for nine months — 273 days — before a judge decided Hill had been there long enough and let him out without posting bond.

Even that action probably wouldn't have been taken if Hill hadn't gotten a letter to Circuit Judge Sigurd Anderson asking for help. Hill, who is 26, wrote that he was poor, an Indian and needed a lawyer.

The letter, Hill said, had to be smuggled out because jailers had pigeonholed similar letters.

Hill is still waiting to have his first court hearing on the burglary charge, but now more is involved in the case than whether he stole $130 worth of clothing from a car.

The "system" in Sisseton, which is completely controlled by whites, is being challenged by Hill and, indirectly, by tribal leaders who are supporting him. They believe that the system has long discriminated against Indians.

Part of the challenge will come when, and if, Hill's attorney files a suit seeking damages from some of the county officials for allegedly violating Hill's rights. The lawyer, Bill Janklow, has publicly stated that he is strongly considering such a suit.
The system also is being challenged by Hill's decision to fight the burglary charge and in the process raise the issue of why no action was taken on his case while he was in jail for 273 days.

The Roberts County prosecutor, Wallace Brantseg, believes the delay was mainly Hill's fault and to some degree the fault of Hill's lawyers.

When Judge Anderson became actively involved in the case in April — five months after Hill was arrested—he was told that Hill had an attorney. Brantseg said that he had been contacted by Myles DeVine, a lawyer from Britton, S.D., who had asked for a preliminary hearing. That was "the last I heard from him (DeVine)," Brantseg told the judge.

DeVine said in an interview last week that neither he nor his partner, Larry Gustafson, ever represented Hill. Nor did they contact the prosecutor about the case.

DeVine did represent Vibert White, who was accused of participating in the burglary of the car. DeVine asked for a preliminary hearing for White and arranged for his release on bond about two months after the suspects were arrested.
"I can't understand why anyone would have thought I was representing Hill," DeVine said. "Why would I have gotten White out (of jail) and done nothing for Hill if I was his lawyer. That doesn't make sense."

When told of DeVine's statement, Brantseg said he was still sure that he had been contacted about Hill's case. "I can't prove it," Brantseg added.

Hill d try to get out on bond, however, without the aid of an attorney.

He asked his mother, Mrs. Josephine Lapointe, to find someone to guarantee his $500 bond. Mrs. Lapointe said she made the arrangements but was told by Justice of the Peace Dale Noakson that her son couldn't be released because he was being held for violating parole.

Atty. Gen. Gordon Mydland said: "The news story (about the case), if true, is unbelievable and we will conduct a full investigation."

Parole officials asked that Hill be held "for discipline and parole violation investigation." He had violated parole by leaving the Sioux Falls area without permission and by not reporting to his parole agent, officials said.

No action was taken to revoke Hill's parole. "In a case like this, it's our procedure to wait until the other charges are settled before we do anything," said Arthur Canary, executive director of the parole and pardons board.

When asked if that policy could result in a defendant being left sitting in jail indefinitely, Canary replied, "Yes, I guess it could. We should have just taken him (Hill) back," Canary added, "but that's not our procedure."
Hill's problems with the parole authorities is the basis for Brantseg's claim that the 273-day stay in jail was largely Hill's own fault.

Nathan Hill

"He thought that his parole would run out (in February) while he was in jail so he just decided to do some easy time here rather than going back to the pen," Brantseg said. "He didn't start making any noise until after February when the (parole) agent told him that he wouldn't get credit for the time."

Hill said he did believe that his parole term had expired while he was in jail, but he disagreed with Brantseg's assertion, including the idea that being in the county jail is "easy" time.

"I'd rather be in the pen," Hill said. "There you have a radio and TV and you can get some exercise in the gym. You can get outside, too, and the food's better." Hill said he got out of the jail cellblock twice in nine months, to go to court and go get medical treatment for a minor injury.

In any event, Hill did succeed in making some noise with the letter to Judge Anderson. Glenn Fisher, an attorney from nearby Webster, was appointed to defend Hill.

Three more months went by before anything happened, but in late July Fisher filed a writ asking that Hill be released immediately without bond.

The writ repeated Hill's claims that his letters were not being mailed (a claim denied by Claude Carl, who has been sheriff since January) and that a parole agent had said Hill was "wasting" his time and should plead guilty.

Fisher also pointed out that there were no court records on Hill's case and that it had not been placed on the court calendar.

Five days later, several documents dealing with the case were filed with the clerk. There were errors in dates on some of the papers and one document stated that there had been a determination that there was "sufficient cause" to believe that Hill had committed the burglary and that he had been bound over to circuit court for trial.

The document binding Hill over for trial was dated Nov. 3, 1970, two days before Hill was even arrested. It was signed by Noakson, the justice of the peace.

In an interview, Noakson rejected the idea that the errors on the documents indicated that someone had belatedly prepared them and that Hill's case had received little attention from county officials.

"I honestly believe," Noakson said, "that I did everything I could for that boy. This talk about (racial) discrimination just isn't true."

Noakson would not comment on why he had prepared a document binding Hill over for trial. He acknowledged that it was inaccurate and that Hill had not had a preliminary hearing. "You'll have to ask Mr. Brantseg about that," he added.

Brantseg said he knew nothing about the document or why it was prepared.
Hill is equally puzzled about that and about other aspects of his case. He said he is sure of only one thing: he didn't commit the burglary.

He thinks he was in jail so long because he has a "bad reputation" and because he, an Indian, "stood up" for his rights.

He admitted that he has, at least in part, earned his bad reputation.

He grew up in a small community near Sisseton and had no problems with the law until he was in the Army. Then he got in trouble for fighting, usually after "someone would ask me if I had a tomahawk or if we (Indians) still attack wagon trains."

The fighting continued after he was discharged and returned to Sisseton. He estimated that he has been arrested a dozen times for breach of the peace and disorderly conduct and once for public intoxication.

In 1967, he pleaded guilty to a charge of carrying concealed weapons (a knife and bicycle chain) and was on probation for a year.
A year later came the first burglary charge. While in prison, he said he learned that he had a right to a preliminary hearing in such cases and that the prosecution must produce "sufficient" evidence to justify holding the defendant for trial.

"I wasn't going to give that (right) up," Hill said, "when I didn't do what I'm accused of."

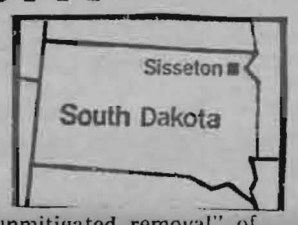
Brantseg said, "We're going ahead with the prosecution. I think we've got a good case."

Bill Janklow, who replaced Fisher as Hill's attorney two weeks ago, is confident that the burglary charge will be dismissed.

S.D. prisoners' farm work doesn't count on sentences

By James Parsons
Staff Writer

Minneapolis Tribune
Sept. 26, 1971



Sisseton, S.D.
For years, the mayor of Sisseton and other farmers in the area have been going to the city jail and, with the permission of the police, picking up prisoners to work on their farms as laborers.

Although the prisoners have been returned to the jail at night, they have not been given credit on their sentences for days spent working.

"It's dead time," a former prisoner said recently, explaining that if he were serving a 10-day term and decided to work the first day for a private citizen, he would still have 10 days to serve.

Mayor Art Sather said last week that these practices were going on "long before" he became mayor five years ago. He said that the City Council is planning to "take a look at the way things have been done."

State officials are also going to investigate. Jerry Parkinson, executive director of the Board of Charities and Corrections, said the practice "sounds questionable" and his office will "check it out."

Several former prisoners said in interviews that they were never coerced into working for Sather or anyone else, but that they considered the work "slave labor."

"What would you call it," asked one, "if you worked all day with nothing to eat but some crackers (and water) and got paid $8? And sometimes," he continued, "you don't get no money. They just tell you it goes on your fine."

When asked why men agreed to work under those conditions, he replied, "How else you gonna pay your fine?" Prisoners, who sometimes receive both a fine and a jail term for an offense, must serve additional time if they cannot pay their fine officials acknowledged.

Another former prisoner, who has been jailed "many times" for public intoxication, said he worked because he wanted to "have something" when he was released. He also said he worked for the mayor on occasions when he wasn't in jail.

The prisoners involved are Indians and all of those interviewed said they believe racial discrimination is involved. "I ain't never seen a white man in that jail for being drunk," an Indian said, "but you know there's going to be some Indians. They got to have somebody for the garbage truck."

Two prisoners are assigned to work on the lone garbage truck in the town of 3,1000. A white man is hired to drive it.

The mayor strongly rejected the idea that Indians are ever arrested so the city and private individuals will have a readily available labor supply.

"Many times we (the police) haul them home when they're unable to navigate," he said, "but lots of times they are back down in an hour or two and they wind up in jail."

"I hate to go down there (the jail)," the mayor said. "I'd 10 times rather go out to their homes (to hire them). I think it's much better for these people to be out working. They're not doing anybody any good in jail."

One man, an Indian, disagreed with Sather. He said he was charged with being drunk on one occasion when he had only had "one beer." He believes his ability as a painter caused his arrest because he was promptly put to work painting city vehicles.

Dissatisfaction about the city jail and the city court, which is handled by a justice of the peace, led to a meeting recently between officials and a group of Indians.

Grady Renville, a young Vietnam War veteran who directs a tribal program for the rehabilitation of alcoholics, was the spokesman for the Indians.

He presented a list of demands that includes the "unmitigated removal" of Police Chief Oscar Safgren, who runs the jail, and Patrolman Charles Griep. Renville did not list any specific grievances against the two policemen.

The mayor, who appointed Safgren chief about two years ago, said he is "not about to fire" either man. "Safgren has over 20 years (as a police officer) toward retirement. I wouldn't drop him if for no other reason than the human aspect of it," the mayor said.

Sather indicated that he and the other officials generally agree with most of the other demands.

Several of these deal with the jail, including requests that bedding be cleaned once a week, showers be repaired, cells be "scrubbed" daily, that meals give a balanced diet and that a radio be furnished for the cellblock.

The demands dealing with the court ask for a "knowledgeable justice of the peace" who has been "sensitized to Indian drinking patterns," a detailed explanation of vaguely-worded charges such as disorderly conduct and receipts for personal property taken from prisoners.

It was also requested that individuals working in the tribal alcoholic program be allowed to pick up intoxicated Indians without them being charged with being drunk in public.

Sault Judge Claims (32) October 19, 1971

Indians Relinquished Fish Rights In Treaty

SAULT STE. MARIE, Mich. (AP) — District Judge Nicholas J. Lambros ruled today that Chippewa Indians had relinquished through an 1855 treaty all rights to unlimited Lake Superior fishing off Bay Mills.

Judge Lambros made his ruling in convicting Albert LeBlanc, a Bay Mills Indian and commercial fisherman, of fishing with an illegal net and of fishing without a commercial license.

LeBlanc and other Indians have claimed that they have through various treaties with the United States unlimited and unrestricted fishing rights in Michigan waters.

Judge Lambros said it appeared to him that Indians had relinquished claims to unlimited fishing rights off Bay Mills through a treaty dated July 1, 1855.

Lambros' ruling is expected to be appealed to the Michigan Supreme Court, LeBlanc having invited Department of Natural Resources agents to arrest him for the purpose of starting a court test.

The judge limited his ruling to waters off shore at Bay Mills, where LeBlanc had been fishing and to which Indians specifically claim unlimited rights.

The Michigan Supreme Court triggered the current test several months ago through a ruling that Indians at L'Anse have unlimited rights in certain offshore rights in Keweenaw Bay.

Originally the Supreme Court's ruling was interpreted to apply to all Michigan water, but the court subsequently issued a clarifying and limiting decision.

An Ottawa County circuit judge subsequently has ruled Bay Mills Indians must abide by state regulations in fishing off Grand Haven in Lake Michigan.

Judge Lambros said in his seven-page decision finding LeBlanc guilty:

This treaty of 1855 specifically provided for the definite establishment of Indian reservations for the six bands residing at or near Sault Ste. Marie.

Obligations Out

"The establishment of these reservations and other considerations were guaranteed in exchange for the release and discharge of the United States from all obligations and liabilities secured by previous treaties. Article 3 of said treaty reads as follows.

"The Ottawa and Chippewa Indians hereby release and discharge the United States from all liability of account of former treaty stipulations, it being distinctly understood and agreed that the grants and payments herinbefore provided for are in lieu and satisfaction of all claims, legal and equitable on the part of said Indians jointly and severally against the United States, for land, money or other things guaranteed to said tribes or either of them by the stipulations of any former treaty or treaties; excepting however, the right of fishing and encampment secured to the Chippewas of Sault Ste. Marie by the treaty of June 16, 1820."

Rights Relinquished

"Focusing on the substance of Article 3 the court finds that by virtue of this subsequent treaty the Chippewa Indians released and relinquished forever all right to unlimited fishing in the offshore waters of Bay Mills no matter how such rights were secured by them.

"No other interpretation of the article comports with common sense, logical inference and construction most favorable to the unlettered circumstances of our earlier Indian brothers."

Indian Calls For Rights

Claim Precedence of Treaty Rights Over State Law

Special to The New York Times

The dispute became public ast April when the Michigan Supreme Court issued a ruling that granted unlimited fishing and hunting rights to Indians mentioned in an 1854 treaty between the Federal Government and the Chippewas.

At issue was the arrest of William Jondreau, a Chippewa from L'Anse reservation at the head of Keweenaw Bay on Lake Superior, who was caught with four lake trout taken in the bay in violation of a commercial fishing law.

The Supreme Court ruled that he had been illegally arrested because the 1854 treaty, under which the Chappewas ceded certain lands to the Federal Government in return for unrestricted game and fishing rights, was still in effect. Further, it asserted that a Federal treaty had precedence over state law.

This principle has become the crux of the dispute. There are at least seven other treaties in which the fishing rights of Indians throughout Michigan are involved, so Attorney General Frank Kelley advised the Department of Natural Resources to give the Indians the benefit of the doubt and not to enforce commercial fishing regulations against them.

Sportsmen, conservationists and officials of the Department of Natural Resources expressed alarm as a small number of Indians immediately set gill nets in Lake Superior's Whitefish and Keweenaw bays, Lake Michigan's Grand Traverse Bay and along the northern reaches of Lake Huron.

Mr. LeBlanc said in an interview that white sportsmen had destroyed large numbers of Indian nets and that the Indians might retaliate with rifle fire.

John Scott, director of the Great Lakes Fisheries Division of the Natural Resources Department, said: "One hundred and fifty years of abuse by commercial fishermen had wiped out the native stocks of lake trout and whitefish. We are trying to reverse that situation by strict regulation of commercial fishing, and a tremendous program of restocking carried out in cooperation with the Federal Government.

"We have done so well that despite the heavy pressure from sportsmen, we now have mature lake trout ready to spawn.

Mr. Scott added that Indians were preparing to carry on extensive netting operations.

"It is our job to protect the fish for the benefit of all the people of Michigan," Mr. Scott said. "Lake trout are technically closed to commercial fishing in Lake Superior and Lake Michigan. If the Indians can do it that is not only unfair to other commercial fishermen, it poses a great threat to our whole program."

In early September, the Department of Natural Resources announced it would arrest all violators on the basis of a ruling handed down by the Ottawa County Circuit Court ordering Indians who fish commercially to comply with state regulations pending the outcome of two suits. The restraining order was issued by Judge Raymond L. Smith at the request of the Michigan United Conservation Clubs and the Ottawa Rod and Gun Club.

A member of the Sault Ste. Marie band of Chippawas then filed a cross-complaint requesting Judge Smith to restrain all sportsmen from fishing for the same reasons he had ordered Indians to stop fishing, namely that they are threatening the ecology of the Great Lakes.

Within a few days Mr. LeBlanc began his test.

(Ann Arbor News, September 2, 1971)

C. WILLARD BUSH won an important victory on Indian hunting rights

Reader's Viewpoint

Editor, The News:

Having had just about enough of recent DNR sensationalism, I am coming forward to speak as one representative of my people.

Fact: Ever since the white man came to this land he has lusted for its gold, its copper and iron, its trees and animals and even the land itself. In order to obtain these things he cleverly dangled beads, blankets and promises before my people who trusted him and believed his lies. My people have made over 370 treaties with the white man and the white man has broken them all—every one.

Fact: Article 6, Section 2 of the United States Constitution states, "This constitution and the Laws of the United States, which shall be made in pursuance thereof, and ALL TREATIES made, or which shall be made, under the authority of the United States, shall be the Supreme law of the land . .." But even so my people have had to fight in white courts all over again to regain and reaffirm these rights which were ours in the beginning and were endorsed by the U.S. Constitution, which, after all, is the "Supreme law of the land."

Fact: After one such fight here in Michigan our rights (to hunt and fish) by birth, outlined by treaty and thus upheld in theory by the U.S. Constitution, were reaffirmed and regained. Once again we possessed something that the white man's creed of consumption and his greed directed he obtain. This time, however, there were no beads or blankets. Instead, he dangled money before my people. Money which spent could warm our homes in winter, help put food on our tables, allow us to clothe and put warm boots on our children so they might attend school and in the case of non-reserve Indians help to pay the white man's taxes and rent. And so again we accepted the white man's offer. Our present needs have resulted from his forcing his values, standards and laws on our people and so it was right that through him should these needs also be satisfied. Sportsmen, it is your own people that have sold you out, not my people. They wanted our fish at dirt cheap prices so they can make a profit off of you.

Fact: Chemicals dumped into rivers and lakes by Dow Chemical Co. and others like them and dams built by enterprising power companies (witness the Chippewa flowage tragedy in Wisconsin) have uselessly destroyed more fish and kept more salmon from returning to spawning grounds than Indians could ever hope to catch. Dow Chemical alone in one instance has killed tens of thousands of fish. This can be verified by checking the Department of Fisheries statistics. Where is the publicity about these atrocities, these crimes against Nature? Or are these companies who pose the real threat just too big for sportsmen and the DNR to take on?

Fact: The decision in the recent Jondreau case states that only presidential intervention can retract the rights given my people by the Great Spirit, and left to them by treaty. For this reason the recent sensationalizing by the DNR is very understandable. The DNR will do anything necessary, say anything necessary to get enough publicity to create enough of a stink that will result in presidential intervention. Such tactics from a government agency are shameful and degrading to that government.

Paul J. Johnson, Chippewa

Unrestricted Hunting OK For Indians?

Detroit Free Press

October 7, 1971

"There is only one way to read this particular treaty. It says 'hunting and fishing.'"

BY JIM SCHUTZE
Free Press Staff Writer

In addition to the special fishing rights which Michigan Indians won in the recent landmark decision by the Michigan Supreme Court, the Indians may also have won the right to hunt game without state restrictions, according to an expert on Indian treaties.

Don Chaput, chief historian for the Michigan Historical Commission, believes that the court's recent decision giving unlimited fishing rights to the Keweenaw Bay Indians will have to be extendd to give the Indians equally unfettered game-hunting rights.

CHAPUT, who has been studying North American Indian treaties for at least 10 years, said that the hunting rights may be only part of what still needs to be settled when all the interested parties get more familiar with dusty, obscure passages of many 18th Century treaties.

"A few of us have been working on treaties for a long time," Chaput said, "and we used to be the only ones who cared about them.

"Nobody asked us what we were learning. Now they're beating a path to the door."

CHAPUT pointed out that the treaty language which the supreme Court used in its decision said that the Indians "shall have the right to hunt and fish" on the lands which they turned over to the United States in 1854.

The court failed to mention hunting rights in its ruling because the specific question of hunting was not raised.

And Michigan Deputy Attorney General Leon Cohan admitted that the attorney general had not ruled on hunting rights because no one had raised the question yet.

Earlier this year, a full-blooded Pottawatomi Indian was arrested in southwest Michigan for hunting deer without a license.

Allegan County Prosecutor George Greig dropped charges against the hunter when confronted with special treaty rights which the Indian said exempted him from prosecution.

In its decision, the Supreme Court ruled that "any state law or regulation" which conflicted with the 1854 treaty was invalid.

"There is only one way to read this particular treaty," Chaput said. "It says 'hunting and fishing.'"

CHAPUT thinks that greater familiarity with Indian history will cast doubt on some major claims being made against the Indians by state conservation groups, including one made in a recent lawsuit seeking to stop commercial fishing by Indians.

The suit, filed in August by the Michigan United Conservation Clubs, asks the court to rule that Indian fishing rights do not include the right to fish commercially.

"That will be a difficult distinction to make," Chaput said, "since Indians have been fishing and hunting commercially at least since Champlain visited the Great Lakes in 1615."

Chaput added that in the 17th Century northern Indians traded fish for corn raised by Indians in the south, and that white trappers, missionaries, and soldiers depended almost entirely for their food on commercial Indian hunters who traded fish and game for beads, guns, and other trappings of civilization.

Proposed Memorial For State Indians Meets Opposition

By JOHN O'CONNOR
Journal Lansing Bureau

LANSING — A plan for a proposed woodland Indian national memorial park on a 7,500-acre site between Charlevoix and Norwood is already running into opposition at the local level.

The task force that developed the proposal after reviewing 27 sites throughout the state was made up mainly of state and federal officials and university professors. The task force was formed by the secretary of the interior at the request of the Intertribal Council of Michigan, which was also represented on the task force.

The site the task force settled on includes approximately 7,500 acres between U.S. 31 and Lake Michigan. Four creeks flow through the area, which would take in about 7.5 miles of shoreline.

Task force members are enthused about the site because it fits so well into the criteria they developed. These include:

Historical evidence of woodland Indian presence in the area, tourist and recreational potential and a large tract of land readily available.

The area, called the "Fisherman's Island Site," had previously been found by Michigan State University archaeologists to have "ample" archaelogical evidence to prove woodland Indians had lived in the area as long ago as 8000 B.C., and mined rock for tools used by Indians throughout Michigan.

According to the report, ownership of the park could be divided among the State Department of Natural Resources, which would retain its present ownership of the forest acreage, including several miles of lake frontage; the National Park Service, and the Intertribal Council. The council would own and operate the Indian culture memorial part including historic structures and a museum.

Included in the overall proposal is an area along U.S. 31 for Indian-managed shops, motels and recreational facilities.

A new town for Indians working in the park would be set up just north of the park area and be an independent political unit.

Bad Medicine

"We will uncover the evil upon the earth, and show how men spoil the laws of the Creator. . . .Four words tell a great story of wrong. . . .The first word is (whiskey). It seems that you never have known that this word stands for a great and monstrous evil and has reared a high mound of bones. You lose your minds. . . .So now all must now say, 'I will never use it again. As long as I live, as long as the number of my days is, I will never use it again. I now stop.'

"Furthermore, they said that the Creator made (whiskey) and gave it to our younger brethren, the whiteman, as a medicine, but they use it for evil for they drink it for other purposes than medicine. . .No, the Creator did not make it for you."

The Message of Handsome Lake

Touch not the poisonous firewater that makes wise men turn to fools and robs the spirit of its vision.

TECUMSEH

Let's face it. On our reservations, in the urban centers, among our people, there is some sort of situation that results in an excessive use of alcohol, and more recently, hard drugs and glue and paint sniffing. It is a problem because as a result of their use, too many of our young men and women die young – in accidents, fights, and health problems associated with alcohol and drugs. Too many of our children do not receive the care that Indian people have traditionally given to their young ones. Too many old people have lost the respect which their people traditionally would have given them.

Let's face it. Although many people may have seen nothing different in their lifetimes and figure heavy drinking is "the Indian way", it's not. A respect for Indian culture does not mean dressing up for a pow-wow, even speaking one's language. There is more to it than that. Traditionally, Indian people have been strong of mind and body. They have respected each other. They go about on our mother earth quietly and with a clear eye.

We know the problem is not in the drinking itself – it's something bigger than that. But unfortunately, it is hard to deal with the bigger things when people are not ready for action and in their sober minds. That's why many Indian groups are starting to do something about it.

At the American Indian Movement national convention recently, consideration was given to a total prohibition of drinking among officers of the movement.

In Salt Lake City, a national Commission on Alcoholism and Drug Abuse has been set up byMark Small, a Northern Cheyenne from Busby, Montana. It aims for "Indians working with their brother Indians" to fight the consequences of excessive drinking. Already the Commission has been instrumental in the establishment of three alcoholic treatment centers – one for the Lakota at Pine Ridge, one in Montana, and a "model" facility known as the Twin Lake Recovery Center located at Fort Defiance on the Navajo Reservation in northern New Mexico.

In Oakland there is an Indian Halfway House providing room and board for twenty men with severe drinking problems who express a sincere desire to abstain from drinking. It is staffed entirely by Indians, and the group takes pride in noting that although non-Indian groups themselves have bad drinking problems in many areas, it is the Indians who have the only halfway house for alcoholics in the area.

Edward Olivas is director of Indian Lodge in Los Angeles. He estimates that as many as 20,000 of the city's 60,000 Indians have a drinking problem.The all-Indian atmosphere in the program helps to "ease tensions and gives residents willingness to cooperate," said Olivas, a Shumash Indian.

Efforts at dealing with the problem are often handicapped by differing opinions of "why Indians drink". "He doesn't fit into society," Olivas says. "It is an outlet for the aggression Indians used to expend in warfare," claim other experts. "They are caught between two worlds," say still others.

Experts – and Indians – also seem to go out of their way to prove that Indians are just as good as other people, even when it comes to holding their booze. Fenton Moss, director of the OEO-funded Indian Alcoholism Training Center at the University of Utah says, "There is no physiological difference between the Indian and non-Indian which causes heavy drinking."

But now a few researchers are beginning to dare to say that maybe Indians aren't equal in this area at all. After all, when doctors point out that Indians are succeptible to tuberculosis, and that measles can be near-fatal to some Indian youngsters while hardly affecting most whites, no one takes offense or feels they are being racially discriminated against.

Three Edmonton researchers report in the Canadain Medical Association Journal that there are indeed "genetic differences, which may, in turn, be due to differences in diet over many generations. They tested 21 Eskimos, 26 Indians, and 17 whites. They found that the Native people took longer to burn up the liquor and lower alcohol levels in the blood. In making their findings, they agree with the early observations: "The effects of 'firewater' on the native Americans have since the days of the early explorers and traders been described as unusually severe," says the report.

Other aboriginal peoples are affected similarly. Prof. Ronald Berndt, an Australian anthropologist, reported recently that one tribe may be drinking itself into extinction, sort of a "cultural suicide". More than half of the money earned by the tribe of about 500 people at Oenpelli mission in the northern territory is spent at a nearby liquor store.

Regardless, the situation is serious. The Union of Nova Scotia Indians says that even children nine years old are developing peptic ulcers from sniffing gasoline fumes. Two young Indians from Shubenacadie under the influence of glue fumes attacked a third youth with an axe.

On the Blckfoot reserve near Calgary, Allan Wolf Leg found that 95 of the 400 families he surveyed had chronic problems from drinking. There were about 400 children in the families "subject to neglect and receiving no supervision or parental guidance, thereby increasing the juvenile delinquency rate," he said. He noted that Indians in his province are in penal institutions at more than seven times the rate for the general population.

One thing that does no good, seemingly, is jail. Often Indian counselors are working closely with judges in providing help, housing, and advice to Indians appearing before the court. (See letter signed by five judges on this page.) Also, at Fort Yuma Reservation near Winterhaven, California, instead of an automatic ten days in the Imperial County jail, Indians arrested for being drunk will go to a halfway house where they will sober up, receive counseling and medical care. The sheriff's substation logs 100 alcohol-related arrests there each month, booking as many as 20 people on a weekend night.

Whatever is done, though, it seems to work only if it is done within the Indian cultural situation. The newsletter put out by Mark Small's agency, PO-YE-DA (231 E 4th South St., Salt Lake City, Utah 84111) tells this tale:

An Indian man was talking with a learned Anglo psychiatrist about ways of treating alcoholism. The Indian related a strange and wonderful story of a case treated by a Medicine Man, complete with rituals and dress appropriate to the situation. The psychiatrist listened intently and when told that the Indian alcoholic exclaimed, "Amazing! How interesting!"

When he saw that the psychiatrist appeared to be extremely impressed, the Indian asked, "Would you be willing to let this method be used on some of your patients?"

Somewhat startled, the psychiatrist retorted, "It won't work – you see, I don't believe in that type of treatment and neither do my patients. It's strictly a cultural thing, and has no benefit to people of this society.

The Indian did not want to offend his learned companion, so mused silently to himself, "Why then does your society feel that methods of treatment based on your cultural beliefs will work with Indian people?"

A Social Problem Is Recognized

To Whom It May Concern:

Recognizing that public drunkenness may be more appropriately treated as a social problem than as a crime in many cases, we, the undersigned members of the judiciary of San Diego County, California, wish to express our willingness to offer to those Indians brought before us on charges of public drunkenness the option of being released for a period of supervised detoxification at the Indian Growth Center, Inc. in the custody of Mr. Dave Elliott rather than serving time in a penal facility where treatment may be no more than symptomatic at best. Such releases would be made only in the sound discretion of the court and upon consideration of the quality of treatment available at the Indian Growth Center, Inc., and of the probability that such treatment would benefit both the individuals and the community.

THOMAS G. DUFFY
Judge of The Municipal Court
El Cajon Judicial District, El Cajon, Ca

RICHARD H. BEIN
Judge of The Municipal Court
El Cajon Judicial District, El Cajon, Ca

ALFRED LORD
Judge of the Municipal Court
El Cajon Judicial District, El Cajon, Ca

ALFRED H. DART
Judge of The East County Justice Court
Boulevard, Ca

WOJICK
Judge of The Justice Court
Alvarado Judicial District, Ca

The above scene is from England centuries ago. The undesirable effects of too much alcohol is one more import from the "Old World" that is not needed by Indian people.

for further information write:

THE AMERICAN INDIAN COMMISSION ON ALCOHOLISM AND DRUG ABUSE
231 East 4th South Street
Salt Lake City, Utah 84111

September 3, 1971 Maine Times,

Indian Fights Draft Through Rare Claim

By THOMAS D. WILLIAMS

Martin A. Neptune, a Penobscot Indian named after the Roman god of the sea, does not want to fight in a white man's Army because it's the same army that took the land away from his people.

In fact, Neptune, 21, who lives on the land where he was born, Indian Island off the Maine coast, is fighting the draft in court with a rare claim: Indian Island is not part of the United States. It is Indian territory, he says.

Monday in Hartford's U.S. District Court Neptune's lawyer, Atty. Michael P. Berman, claimed the United States does not have a legal treaty with the Penobscot Indians and therefore they can't be expected to serve in the armed forces.

Decision Reserved

U.S. District Court Judge T. Emmet Clarie reserved decision on Neptune's status until he has an opportunity to study some complex legal history involvng the relationship between the U.S. and the Indians.

One of the legal Indian-American loopholes? The Indians, Eskimos and Aleuts were granted U.S. citizenship with the provision they weren't simultaneously deprived of their tribal or other property. But Berman claims Neptune and his people were illegally deprived of the property rights.

In February Neptune was arrested by deputy U.S. marshals on his native land. He was charged with failure to report for the Army draft.

Indian Island is three miles long and a mile wide with some 400 resident Indians. The government says the island is part of Maine and thus part of the United States. But some of the natives say the land has always been theirs and as such is Indian territory.

In his brief, Berman said the states of Massachusetts and Maine had three treaties with the Penobscot Indians in 1796 1818 and 1820, which are now "null and void." The lawyer claims state treaties with Indians hold no water; only federal treaties do.

Berman also argues the federal definition of Indian County is legally vague.

He wrote that one definition would make any land inhabited by Indians part of the United States. "Surely our Canadian neighbors would be shocked to learn that all land inhabited by Indians is part of the United States," he said.

Berman claimed the land could only become part of the United States by "conquest" or "cession," the later meaning the Indians stopped living there. Neither case applies to the Penobscots, he said.

In addition, the lawyer argued that all of Martin Neptune's family were born on Indian Territory and thus are not subject to federal law.

It was while Martin Neptune was temporarily living in Manchester in 1967 that he registered with the local draft board and started the complex legal machinery in motion.

He was married on the island last June to a white woman from Maine who is expecting a child soon. Neptune claims he wants to go back to live permanently on Indian Island.

A Passamaquoddy Is Named Maine Indian Commissioner

AUGUSTA, Me., Sept. 23 (UPI)—A Passamaquoddy Indian has been selected over 84 other applicants as State Commissioner of Indian Affairs.

Named Wednesday by Gov. Kenneth M. Curtis was John Stevens, 37 years old, governor of the Passamaquoddies for 17 years. He was elected in 1954 at age 20.

Governor Curtis said that Mr. Stevens, highest ranking Indian in state government, "has been an outstanding leader; he has achieved a record of outstanding success."

Mr. Stevens will receive $12,000 in the office. When the wage-price freeze ends, his salary is expected to go to $14,500 a year. NYT 9/24/71

Maine's Passamaquoddy Indians at Peter Dana Point and Pleasant Point in Washington County are making new legal moves in their celebrated land case that has been before the Massachusetts Superior Court since March 1968.

The tribe's council has quietly retained three law organizations to review the case and push for a satisfactory outcome: the Native American Rights Fund, Pine Tree Legal Assistance Inc., and a private Washington, D.C. law firm.

The Native American Rights Fund is located in Denver, Colorado; is partially funded by the Ford Foundation; and reportedly will have some 15 lawyers working on the Maine Indian's case. Pine Tree Legal is the Maine-based, federally-funded legal assistance program.

The Passamaquoddies made the new legal arrangements after quietly dropping former Eastport attorney Don Gellers, who originally researched the land case and filed it jointly in the Bay State court with Boston attorney John Bottomley in 1968. Gellers is reported to be living in an Israel kibbutz.

At the time the land case was filed, it was reported the Passamaquoddies were suing for some $150 million charging that their lands had been illegally sold, leased, or doled out, and that Maine's Indian Trust Fund hadn't been properly administered.

The new legal team feels that the $150 million figure may be "rather sensational," adding that there really isn't any dollar figure attached to the suit, but rather the Indians are actually only asking for an accounting of their lands (assured by treaty) and trust fund. At any rate, the new legal battery intends to give the land case a complete review, and hopes to dispel a growing "land case paralysis" among Indians themselves.

The lawyers also are in the process of studying a newly published report on the disposition of alienated Indian lands in the vicinity of Princeton prepared by Bangor's Anthony Kaliss in cooperation with American Civil Liberties Union and the Division of Indian Services of the Catholic Diocese of Portland.

The 128-page report details the uncertainties of titles to the Indian lands and is aimed at helping Maine Indians "obtain the security that comes from a clear title to their traditional lands."

Pointing out that land always has been the Indians' most valuable possession by providing a base for his existence, religion, and society, the report includes a listing of state laws, resolves, and reports that allowed the land to be taken from the Passamaquoddies; title abstracts; notes on taxation; and source and record maps.

According to the Kaliss report, "What is unclear is why the State of Maine felt it could take unto itself the right to lease or sell Indian lands. It may be that the state felt it had a trust or guardian relationship of some kind to the Indians but this is nowhere mentioned, described, or set up in any law or resolve." The report also points to several of the machinations of Indian Agents in land transactions, and because most of the heavy traffic in the lands occured at the time of Princeton's greatest growth, the study asks some basic questions:

1. What right did Maine have to sell, grant, or lease Indian lands, with or without Indian consent, when those lands are acknowledged by treaty to belong to the Indians?

2. Are ~~one~~ 999-year leases commonly used in those land transactions legal or equitable in the Indian's interests?

3. If the leases or sales were legal, were the Indians adequately compensated? This question is asked in relation to original prices, to the leases having no rent attached, and to the fact that the Indians receive no property tax from non-Indians living on reservations.

4. Are warranty deeds from Indians to non-Indians legal, considering the state resolve forbidding Indians to alienate their own lands?

Passamaquoddy Governor John Stevens calls the report "quite good and very detailed" and feels that Maine Indians finally may be on the road to fairer treatment.

Echoing Stevens' sentiment is Wayne Newell, interim director of TRIBE, Inc., at Bar Harbor, and the only Passamaquoddy Indian that is also a Harvard graduate.

Newell emphasizes the need for Maine Indians to become less dependent on the white man and more concerned with their own educational process and employment opportunity.

"We don't want to be on welfare, especially with the white man running it," Newell said. "That doesn't make any sense to us, and it's not what we need. One of the things we do need is a larger number of effective spokesmen."

He also feels that education for Indian youngsters needs readjustment.

"Although we feel there's no absolute white world and no absolute Indian world, we do feel that the key to the Indian problem is education — but not in the conventional sense. The motive for educating Indians has always been to eradicate them, but maybe we can change that attitude.

"Look at it this way: We as Indians want to retain our culture and our identity. As a father and as an individual I'm concerned about how Indians deal with the world around them — with the agencies, the bureaucracies, the departments, and all that. It's really like dealing with foreign governments, so we need Indian diplomats and representatives to deal with them. And that means we have to have more meaningful education to deal with that sort of thing."

Part of that program that TRIBE wants to take on is expanding Indian history and language development studies.

"We want to teach our Indian kids to be bi-lingual," Newell said, "because we want them to use our own language with as much respect as we use English.

Basically, these would include Micmac, Passamaquoddy, Maliseet, and hopefully even an attempt to revive the Penobscot tongue, which is dying out because the tribe lives so close to Old Town that, except for the older Indians, the language has become more assimilated.

"Why should we give up our culture and our language for the sake of getting an education? The educational process makes it necessary to stop being an Indian if you're well educated. If we get an education now we do it at the expense of our own Indian identity.

"Every time an older Indian dies that's another unit of our culture gone, and there's a danger to us in that. We've got to start examining the stereotype of the white man's version of Indian history as taught in the schools. We've got to start educating our kids to some of the advantages of our culture, and one of the keys to this is our own self-confidence."

Newell invoked the theories of Thomas Jefferson on educating people on an individualized basis — meaningful for people's needs rather than a standardized or so-called model education.

"For example, a man living in the woods should be taught how to build a log cabin rather than learning calculus. As a matter of fact, college ought to be outlawed until a person has had four years of actual living experience," Newell said.

TRIBE will be entering its second year this fall, and although additional funding looked bleak for a time earlier this summer, the money situation is optimistic now. Students range in age from 14 to 21 and come from all over Maine, and parts of New Brunswick, Prince Edward Island, Quebec, and Nova Scotia.

Funding is provided by the Rockefeller Fund, the federal National Endowment for the Humanities, and the Juvenile Delinquent Youth Development Program (also a federal grant).

by William Langley

Indians, Blacks Eye Possible Coalition

by Frye Gaillard

Special to American Report

A state Indian commission with a miniscule budget and a questionable future has been set up by the North Carolina legislature, and despite its problems, the very fact of the commission's creation may have a significant impact upon the political mood of the state.

North Carolina has a surprisingly large Indian population (the fifth largest in the country, behind Arizona, Oklahoma, New Mexico, and Alaska), consisting of a half dozen tribes—the most important of which are the Lumbees from the state's southeastern coastal plain and the Cherokees from the western mountains near the Tennessee border.

Combined with blacks, the Indians represent a potentially potent minority force, but in the past alliances between the two ethnic groups (in North Carolina and elsewhere) have seldom materialized.

That was why many observers, including the editors of the crusading North Carolina Anvil, saw it as highly significant that the chief sponsor of the Indian commission bill this summer was Rep. Joy Johnson, a black freshman legislator from Robeson County.

Robeson County is the heart of the state's Indian population—the home of the Lumbee tribe, whose 40,000 members make it the second largest Indian group in the country (behind the Navajos). The population of Robeson County is almost equally divided among white, black, and Indian, making it one of the most unique areas in the country.

Over the years, a strange, three-way Jim Crow has emerged, with the whites decidedly on top. Indians fare a little better than blacks—in part because they have been there longer, but primarily because their economic position is somewhat stronger.

The Lumbees, unlike many tribes, have held on to their lands tenaciously, and in certain parts of Robeson County, one can ride for 50 or 100 miles without ever losing sight of Indian-owned farms. The Lumbees never had to fight a war against whites (partially because they often fought *for* whites), and as a result they never had their land overtly stolen. In addition, they were never compelled to sign a treaty, which would have put them and their land under the jurisdiction of the Burea of Indian Affairs, thereby reducing substantially their control over their own resources.

Possessing such control, many Lumbees have achieved considerable prosperity, and the tribe is one of the few in the nation with a solid middle class. Nevertheless, other Lumbees remain desperately poor, and many have moved away to cities like Baltimore, Detroit, and Philadelphia.

The majority, however, are determined to stay—poor or not—and while they do, they have many problems in common with blacks. Mutual suspicion, unfortunately, has prevented the two groups from mounting a common attack on these common problems.

"The strategy in Robeson County," says Rep. Johnson, "has been to keep black people and Indians separate to avoid the political impact they would have together. If the two groups ever built a coalition, they would control everything in the county, and that's well known."

Johnson is convinced that, ironically, the two groups have been kept apart because they have been lumped together—as nonwhite, second-class citizens. Each group, according to his theory, has traditionally felt compelled to assert its own identity and independence from the other.

The view is buttressed by Lew Barton, a blind Lumbee historian living in the small town of Pembroke. "Throughout our history, white people have been trying to solve Robeson's Indian problem by denying the existence of the Indians," Barton asserts. "They have been trying to make us black, or lump us with blacks in the category of 'nonwhites.' We resent this. We are not black. We are not simply nonwhite. We are Indians and we are Lumbees."

Beyond the denial of identity, the attempt to reclassify the Lumbees has had more tangible effects. In 1834, they were officially designated—along with some blacks and the Cherokees, Haliwas, and other tribes—as "free persons of color" and were denied the right to vote or send their children to school. In the 1860's, attempts were made to conscript the Indians into predominantly black slave-labor camps, which served Confederate troops. And from the end of the Civil War until the Lumbees were granted their own schools in the 1880's, officials tried unsuccessfully to send Lumbee children to the vastly inferior schools set up for blacks.

In every case, the closer association with blacks has been linked in the minds of the Indians with a demotion in their status, rights, privileges, and freedoms. As a result, all three races in Robeson County (and elsewhere in the state) have come to acknowledge—implicitly or explicitly—the existence of a pecking order, ranging in power and influence from the blacks at the bottom to the whites at the top, Indians and blacks will acknowledge that the order is senseless and unjust, but traditionally, they have made adjustments to it.

It is against this background that any push for red/black coalitions must come. But Johnson and a handful of others are convinced that the obstacles can be surmounted.

Recalling his own election, Johnson says "through small groups, we began to build rapport with the Indians. We talked about the black and Indian plights in the country and in the state and found that both groups were in practically the same predicament. Black people are neglected and unorganized, just like Indians. We felt that to make any progress there had to be cooperation and coalitions between the two groups. I think the conversations helped because I received a sizable Indian vote, and if I hadn't, I wouldn't be in the legislature."

The three races in North Carolina

George L. Walker, III

Despite his efforts in the legislature, only $12,500 was appropriated for the Indian commission, and a companion bill to require the teaching of black and Indian history in the state's public schools was defeated. Exactly how much direct good will come from the legislation, therefore, is questionable.

The commission is expected to try to channel increased Federal funds into the state. Only one of the state's tribes—the Cherokees—has been officially recognized or aided by the Bureau of Indian Affairs. And while the other Indian groups have enjoyed the absence of B.I.A. control, they have suffered from the lack of services.

Indeed, "non-Federal" Indians—those with no ties to the B.I.A.—from the Creeks in Florida and Alabama to the Passamaquoddys in Maine have been among the most neglected groups of people in the country. They are awakening now, however, demanding more recognition in their own states and seeking alliances with each other in the solution of common problems.

The Lumbees and Haliwas in North Carolina are affected by this awakening, and they can be expected to push the newly created commission to work aggressively in their behalf. But the track record of state Indian commissions is not good (in California, things got so bad that the Indians had their commission abolished) and the North Carolina commission appears too underfunded to accomplish very much.

But the fact that a black man tried to push it through on their behalf has not been lost on many Indians. As one young Lumbee put it, "We appreciate his efforts, and we hope this kind of cooperation will continue, and even grow in the future. If it does, we may be able to forge meaningful alliances."

Frye Gaillard is on the staff of the Race Relations Information Center, Nashville, Tenn.

Cherokees' Ancestral Home Threatened With Flooding

By Sanford J. Ungar

Washington Post Staff Writer

Chota, the sacred capital of the Cherokee Nation, may soon be under water.

So may Tuskegee Town, birthplace of Sequoya, the Cherokee who spent 12 years inventing an alphabet for his tribe. And Tenassee, the Indian village from which the state of Tennessee took its name.

In their place will be a massive "impoundment of water" (to laymen, a lake), part of the Tennessee Valley Authority complex. Later, to be surrounded, perhaps, by an industrial park.

The Tellico Project, which would remake a 33-mile stretch of the Little Tennessee River, is scheduled for completion in 1975.

But a group of environmentalists, trout fishermen and Tennessee farmers went to federal court yesterday in an attempt to halt the long-controversial project before it is too late.

Although there were no Indian plaintiffs in the lawsuit filed in U.S. District Court here, it was signed by, among others, Earl Boyd Pierce, general counsel of the Cherokee Nation in Ft. Gibson, Okla.

Only a few Cherokees — the "Eastern Band" of the tribe — now live anywhere near the actual site of the Tellico Project. But they once controlled the area, until driven out by the Army in the time of President Andrew Jackson.

SEQUOYA

. . . birthplace threatened

The New York Times · Aug. 12, 1971

On their way to Indian Territory (now called Oklahoma), the Cherokees traveled what they called the "Trail of Tears," which passed along the Little Tennessee.

Sequoya, whose status represents Oklahoma in the Capitol's Hall of Statuary, was born in Tuskegee Town (the site is now a cornfield) in 1770, the son of a Cherokee woman and a white trader.

He completed an 85-character alphabet for the Cherokee language around 1821, and that permitted the tribe to publish the first Indian newspaper.

Still a revered figure among Cherokee Indians, Sequoya gave his name to a county in Oklahoma and, on the initiative of a Hungarian botanist, the giant California redwood trees.

As Jon T. Brown, a lawyer for the Environmental Defense Fund, put it yesterday, "We should no more flood the ancestral home of the Cherokees than we should tear down the Lincoln Memorial or pulverize Plymouth Rock."

Aug 6, 1971

N.C. Accepts Scroll, Ending Indian War

RALEIGH, N.C., Aug. 5 (UPI)—North Carolina's war with the Tuscarora Indians formally ended after about 250 years today when Lt. Gov. Pat Taylor accepted a friendship scroll from the tribe.

There hadn't been any battles since about 1713, but North Carolina, according to available records, never signed a peace treaty with the tribe. The governors of Virginia, Pennsylvania, and New York signed treaties with the Tuscaroras in 1722.

League says Canada is muffled on rights

Canada's voice on human rights in other countries is muted because Canada has not yet signed covenants to insure rights at home or abroad, the B'nai B'rith League for Human Rights said in Toronto, Ontario, October 4th.

The league is launching a national campaign to get Canadian people to petition both the provincial and federal governments in an attempt tp pressure Canada into signing the United Nations international covenants on human rights.

While 47 nations have signed these international treaties and nine have ratified them, Canada has done neither, the league says. [The United States has not signed either.]

"If human rights are just motherhood and apple pie, how come so many people don't have them?" said Rev. Roland de Corneille, an Anglican minister who is director of the league's central region. Canada, he said, can't put pressure on other countries – for better treatment of Soviet Jews, for example – so long as "we have not put ourselves on the line."

In Northern Ontario, justice is applied with as much racism as in Alabama, he said, since Indians appear to be unable to prosecute whites in criminal cases. It wasn't until June, 1969, that Toronto lawyer James Karswick was able to get an assault conviction against a white hotel owner who had attacked two Indians.

Robert Stanbury, Minister of Communications, told the league at a luncheon that the international covenants "demand a great deal of detailed analysis by governments which intend to take them seriously." Becajse

which intend to take them seriously." Because of this, he said, the Government is still studying the covenants – adopted at the UN in 1966 – but may ratify them, he said.
(Thanks to the Toronto Globe and Mail)

Lewis gets applause for outline of policy on Indian legislation

Ontario's New Democratic Party didn't win the October provincial elections, but their party platform on Indian matters has won Indian approval on many reservations which participate in provincial politics. Lyle Riley, a vice-president of the Union of Ontario Indians, after hearing party leader Stephen Lewis outline the policy, said, "What you are trying to do for Indian people in Ontario and Canada fits in perfectly with what we are trying to do."

Planks in the platform included these:

–Intervene actively, at the request of Indians, on their behalf, in negotiations with the federal government in the settlement of long-standing disagreements over treaty and aboriginal rights.

–Scrap the Ontario Government's Indian Community Development Branch and set up a Crown corporation, controlled by an Indian board of directors, which would administer Indian funds from the province.

–Amend the Game and Fish Act to confirm for all Indians the right to hunt or fish for food throughout the year, limited only where certain species face extinction or there is a health risk because of pollution.

–Amend the Assessment Act to remove the right of municipalities to tax land leased by non-Indians on Indian reserves.

–Turn over federal transfer agreements for services, now going to the provincial government, and make these directly available to Indian bands so they will be free to purchase these services from the Government or other agencies.

–Establish a system of legal and social advisers ranging from court workers to Indians running medical clinics.

–Study ways to improve the ststem of education for Indian children to contain curriculum content on Indian language, culture, and history.

Mr. Lewis emphasized that the proposals were just suggestions which the party would be quite willing to scrap if Indians did not agree with them. He said the party would be willing to start all over again in drafting a policy and that the NDP was really only making one promise – to work in consultation and with total involvement with Indians in tackling these problems.
(Thanks to Rudy Platiel in the Toronto Globe and Mail, Sept 25 '71)

'I think I saw his lips moving.'
James Reidford — Globe & Mail

JEANETTE AND DAVID LAVELL WITH SON NIMKE.
Leo Harrison, Telegram

Indian woman wed to white man should retain rights, court rules

In Canada, there is a federal law which says that an Indian is a person descended through the male line from persons who were entitled to Indian land in 1876. It also says that when a man of is registered as an Indian marries a woman – of any race or nationality – she automatically becomes an Indian. Their children are also considered Indians, and through the male line, their grandchildren and so on.

For a woman who marries a person that the Canadian government does not have registered as an Indian, however, it is a different matter. Until this month, she lost all her rights on her reservation, her right of inheritance, and her children would have no rights either. Even if she married an Indian from the United States, the Canadian government would consider him a non-Indian under the Indian Act, and would drop her from the rolls.

As the result of a Federal Court decision, however, this law has been declared inoperative and in violation of the Canadian Bill of Rights. Jeanette Corbiere Lavell, 28, of Toronto, and formerly of Wikwemicong, Manitoulin Island, won her appeal on the grounds that sexual equality is guaranteed under the Bill. The decision was handed down Oct. 8.

She will now be eligible for education and housing grants, access to economic development funds, and can have tax-exempt status in certain situations. She speaks Ojibwa, and has been active for many years in the maintenance of her culture.

The decision overruled an earlier decision by Judge Ben Grossberg, who, according to Mrs. Lavallee, insinuated that she should be grateful that a white man married her so that she could drop her status as an Indian. He felt that her wish to have rights on the reservation were foolish, as most "intelligent Indians" looked forward to the day when there would be no more reservations.

Although the decision has no effect in the United States, the situation there is equally complex in different ways. There, whether you are an Indian or not is usually decided by how much "Indian blood" you have. Usually the dividing line is 25% – that is, a person who has one Indian grand-parent is entitled to tribal membership. However, there are some Indians whose blood line is 100% native to the time before Columbus who are not of 25% "blood" in any one tribe – they might be 1/8 each of Navajo, Sioux, Iroquois, Winnebago, Cree, Blackfoot, Lumbee, and Pomo, not uncommon with mixed boarding schools where friendships blossom into marriages. However, most tribal councils do have the rights to determine their own membership rules, subject to B.I.A. approval of course.

It is sad that this victory for women's rights is a continuation of the denial of Indian rights. The Court did not rule that Indian bands, tribes, and Nations had the right to determine their own membership rules, and that if they wished to include or exclude persons who fall in to certain categories, that is their privilege.

Neither did the court answer other knotty questions that are certain to arise. If a non-Indian woman who marries an Indian man becomes a legal Indian, then is a non-Indian man who marries an Indian woman discriminated against because of his sex when he too is not made a legal Indian? If the children of an Indian man in a mixed marriage are legally Indians, are the children of an Indian woman in a mixed marriage discriminated against if they are not made legally Indians too? And what of the thousands of Indian women (and their descendants) (and THEIR descendants) who have had their names removed since 1876?

The ramifications of this decision go very deep. Just where will not be known until practical situations arise to test them.

This was the second court attack on the Indian Act citing the Canadian Bill of Rights, which was enacted only a few years ago, long after the Indian Act became law. The other case involved Joseph Drybones, and the provisions of the act relating to the possession of alcohol.

Indian plight deplored

(37)

By ROSSI CAMERON
Of The Journal

KEHEWIN RESERVE — A senior government official was so appalled Thursday by scenes of squalor on an Indian reserve that he cut short his fact-finding tour.

"I can't stand to see any more," said Russell Moses, special assistant to Indian Affairs Minister Jean Chretien.

Ottawa has been fed inaccurate information by the Indian affairs department office in Edmonton about living conditions, he told the Indians. "I will speak to the minister in stronger language than I dare speak to you. I will tell him how it is."

Mr. Moses' tour, ordered by the minister, resulted from a boycott of schools by Indian parents to protest living conditions and phasing out of schools on reserves.

He also cut the gruelling tour short because he wanted to visit the Indian affairs department regional office in Edmonton "to ask some questions I'd like some answers to."

The second day of his tour was spent on this reserve in the St. Paul area where Chief Gordon Young Chief, a band council member, and George Manuel, president of the National Native Brotherhood Association, doggedly took Mr. Moses into one shack after another, all filthy and overcrowded, to "make sure you understand how we are living."

He saw more than 20 homes on one of Alberta's poorest reserves, but the problems here are similiar to other reserves in the province, he was told.

"But that's being fed into from a filthy swamp," he said incredulously of the water hole many of the Indians dip their buckets into for their water supply.

The 29-year-old chief told him:

"Our children are in and out of hospital, mostly with kidney ailments, and as well, stomach flu and skin infection from drinking this water."

There are several wells on the reserve but most of the water is unfit for human consumption. About five families each use each usable well so they dry up very quickly.

Five hundred Indians live on this reserve. The unemployment rate is about 98 per cent and there are 45 houses scattered over about five-by-four miles of lush, hilly land.

One man had a well of good water but he can't use it because he doesn't have a pump.

The average number of persons living in one dwelling is 11, but in one two-room house, that was clay-packed on the outside, to patch up the deterioration, floored with plywood and about 30 years old, 23 persons lived.

The car jogged to some of the new homes over trails which defied the vehicles innards.

These homes, eight of which were built in the last year, are worth $8,500. The insulation is slapped up, unstapled, between a sheet of plasterboard and three-eighths of an inch plywood outer wall, the floors are plywood, and a portable sink counter is built into them with a pipe leading into the anticipated pail.

Some of these homes have basements which are built of cement bricks, many of which are heaving from the pressure on the house on top. The floor of the house is supported by vertical two-by-four boards without cross supports.

Some are also equipped with furnaces, others await occupancy either for the $135 down payment or the delivery of the specially manufactured coal or wood furnaces.

The chief who is attending the Vermilion Vocational School is unable to occupy his home because he has not been able to raise his $135 down payment.

Caught unawares upon his arrival at International Airport Wednesday morning when he was greeted by a placard-waving delegation, Mr. Moses was told by the Indians that he was to waive protocol and go directly to Cold Lake.

And Indian affairs official at the airport to meet Mr. Moses was sent on his way by the Indians and Mr. Moses, glancing at the 30 Indian greeters, was whisked off mumbling under his breath: "It doesn't look as if I have a helluva lot of choice."

His first stop on the reserve was at the water supply, a two-feet deep, weed-infested slough from which he took his first sample, grimacing and asking, "Is this really your drinking water?"

MOSES UPSET

COLD LAKE, Alta. — Russell Moses (centre), a special assistant to Indian Affairs Minister Jean Chretien, says he is "deeply hurt and upset" by conditions seen during a visit to several Indian reserves in northeastern Alberta. He cut the tour short because "I can't stand to see anymore." On the Kehewin reserve, Mr. Moses discovered that Indians had to get water from a water hole.

(CP-Journal Wirephoto)

Alta. Indian Band Stages Gov't. Protest

October 29, 1971

EDMONTON (CP) — About 50 Alberta Indians ranging in age from young children to the aged moved in Thursday to the regional office of the federal Indian affairs department on top of a 27-storey office building here.

The Indians, representing bands at Kehewin, Cold Lake in northeastern Alberta, say they won't move out until Indian Affairs Minister Jean Chretien comes from Ottawa to meet with them.

The sit-in was another move in their demands for a face-to-face meeting with Mr. Chretien —action started Sept. 13 when parents on the reserves kept 947 condiions.

The latest tactic in that protest was barricades set up Thursday on eight roads leading to the Saddle Lake reserve to prevent school buses from entering.

The Indians accompanying the office have foam rubber mattresses, blankets, stacks of reading material, playing cards, a transistor radio and food supplied by the University of Alberas student union.

INDIANS GIVE WARNING

Ralph Blackman, chief of the Cold Lake band, said if Mr. Chretien is excessively tardy in responding to the latest move, "we will close down this office."

Murray Sutherland, assistant regional director, said the department planned no action against the Indians and did not plan to call in the police.

The Indians obtained permission from the firm that leases the office space to the Indian affairs department to remain in the building after the offices closed.

Chief Gordon Youngchief of the Kehewin reserve said the Indians—more are expected today—will remain despite a decision by the department to close the office at least until Monday.

"We'll be here Monday morning," he said, adding the Indians are prepared to take even more drastic steps in support of their demands. He did not elaborate.

STAFF SENT HOME

Mr. Sutherland allowed 65 staff members to go home Thursday and told them not to return "at least until Monday."

Chief Youngchief said there are five main problems on his reserve requiring the attention of the department.

Money also is needed to stimulate employment for local Indians, Chief Youngchief said.

QPP reports arson in Restigouche fire

RESTIGOUCHE, Que. (CP) — The $1-million fire that destroyed a 25-room school and convent in Restigouche was deliberately set, a spokesman for the Matapedia detachment of the Quebec Provincial Police said yesterday.

The fire followed vandalism that caused about $100,000 damage to the school. The vandalism occurred after two Indians of the Restigouche reserve were wounded by gunfire from watchmen at the school.

Restigouche is on the north shore of the Restigouche River opposite Campbellton, N. B. The school is attended by white children living in the area. Indian children from the reserve attend school at Campbellton. Two men were charged in provincial court at Campbellton with possessing and using firearms in a manner dangerous to public safety after the two Indians were shot outside the school Aug. 21.

Indians have often vented their feelings about their educational institutions as administered by federal civil servants. The classroom above was one of many ransacked at Eskasoni Reserve on Nova Scotia's Cape Breton Island. It was the second time in two years that a human hurricane had struck the building. Below is a classroom of Indian children. Parents wonder why their children must pay the price of assimilation in order to become educated. They are beginning to realize that the color of education is not white, and that cultureless education is not possible. Both in the United States and Canada, Indian communities are demanding the same right non-Indian communities take for granted: to control their own destinies, and to control the education of their own children.

Reserve school deplorable, jury reports

10/25/71

Special to The Globe and Mail

KENORA — Conditions at a public school on the Whitedog reservation north of Kenora are deplorable and the promise of a new school building for the 1972-73 term does not justify the present conditions says a grand jury empanelled at Kenora during the fall assizes of the Supreme Court.

In making their report to Mr. Justice King the jury said that communications appear to be poor and breakdowns of teaching aids take far too long to repair.

Windows in one had remained broken for two or three weeks. There were no blinds and drapes for windows. The previous jury recommendations regarding the toilets have not been carried out. The flush toilets in the building are working poorly and outhouses serving the other buildings are a disgrace.

The jury said the water-pressure system and sewage-disposal system are inadequate, resulting in blocked and overflowing toilets and raw sewage in the sump hole in a basement.

Absenteeism continues to be a major problem at the school. Whitedog is 40 miles north of Kenora.

Jean Chrétien

"I believe that the best and most effective way of broadening understanding and of enabling Indian students to live in Canadian society is for them to attend the schools and to be taught the curriculum of their fellow Canadians."

National Day of Mourning

BROTHERS:

In September of 1970, the State of Massachusetts officially opened their 15-month long celebration of the 350th anniversary of the Landing of the Pilgrims with a state dinner with all sorts of dignitaries on hand. To foster the image of the "benevolent Christian Pilgrim", they even asked a descendant of the Wampanoag Tribe who met the Pilgrims to be the keynote speaker at their state dinner. When State officials found that the chosen Indian speaker, Frank Wamsutta James, was not the puppet they were looking for, they felt it necessary to censor his speech, which they found much to honest for the occasion.

Once the censorship took place, the United American Indians of New England sent out appeals across the country asking for support of Native Americans in a massive protest at Plymouth Rock. The response was gratifying! We had at least 500 Native Americans on hand that day when we buried Plymouth Rock as thousands of present-day Americans feasted on turkey dinners. Those of us who were there can never forget what a beautiful thing that was to have 500 Native Americans working together!

Now the Pilgrim Celebration is still continuing through to this Thanksgiving and we have heard that even the assistant "Great White Father", Spiro Agnew, is to be on hand Thanksgiving Day at Plymouth. Since the "Pilgrims" began celebrating their arrivallast September, the Menominees in Wisconsin have continued losing their lands, the Iroquois in New York still do not have their wampum belts back, the Chippewa in Wisconsin, the Sioux in South Dakota, Pit River Indians in California – all are struggling for their lands. Poor Indian fishermen in Michigan are being harrassed by white sportsmen, and in the racist state of Washington, a native leader has been shot. Our people have been forced to leave Alcatraz! Black Mesa, sacred shrine of the Hopi and Navajo is still being destroyed! Up in Alaska, Big Business, U.S. Government, and the State of Alaska are still trying to cheat the natives and destroy their land. Even in Massachusetts, the Indians of Boston are still trying, with no success, to get an Indian Center for the 2,000 or more Indians in the area.

And the Pilgrims at Plymouth still expect us to join their celebration of a giant Hypocracy. The 350th anniversary of the Landing of the Pilgrims! Where is that "Better Way of Life" that they came for? Where is the "Freedom from Oppression"? How can they expect us to sit and smile and eat turkey as they continue to dig up our graves and display our bones? Where is "Liberty and Justice for All?"

As the Pilgrims continue their exercise in nostalgia, we are calling once again for Native Americans to come together at the one time out of the year when people remember that Indians gave something to this country, and officially begin the TRUTH NETWORK that our Navajo brother, Peter MacDonald spoke of in September. There are people here in our land who have to hear our voices and this is the one day they will all listen.
If you can't be with us in body, be with us in spirit and hold some public observance in your own community, to demonstrate support and unity with your brothers and sisters from across the country who will be gathering at Plymouth, Massachusetts, and together we can all shatter the myths that retard this country's spiritual growth. Advertise this in your area. Participation will be limited to Native Americans only, but if any non-Indian would like to support us, they could do so financially by sending their contribution to National Day of Mourning at the address below. People who join us should remember blankets and warm clothing–late November can be pretty chilly in New England.

Because we anticipate a much larger attendance than we had last year, we are asking for a reply from all who are planning to attend so that we can be better prepared to provide what help we are able to. We are doing our best to find sleeping space for those who need it, and a place to prepare a feast for our brothers when we break our fast in the evening. Come and dance the dance of unity!

We mourn: the removal of our brothers and sisters from Alcatraz!
We mourn: the continued desecration of our graves!
We mourn: the continued destruction of our mother earth by the "Pilgrim's Progress" at Black Mesa, Pyramid Lake, Alaska, and elsewhere.
We mourn: most of all, the fact that we live in a country where the people who have been so inhuman can now be honored by so many.

The UNITED AMERICAN INDIANS OF NEW ENGLAND HAVE DECLARED THANKSGIVING DAY TO BE A NATIONAL DAY OF MOURNING FOR NATIVE AMERICANS AT PLYMOUTH ROCK, MASS.

for more information, call or write: Tall Oak, POBox 154, Charleston, R.I. 02813 (401) 364-8859
Frank James (617) 945-0618
Phillip Young (617) 266-1649

The New Yorker

"It's all right about the corn, really. You're under no obligation to tell us all about how the Lord smote the Egyptians, and everything else that came to pass in those days."

BLOOD OF THE CONDOR

When President of the United States Lyndon B. Johnson declared that it would be better to spend five dollars on birth control than a hundred dollars on developing programs, or when Robert McNamara insisted that the World Band should cut its credit so as to give more to those countries practicing birth control, there were foreign and erroneous solutions to our own problems. It is very simple to demand that a majority be deprived of having children while a minority can enjoy in abundance what is being refused to the impoverished masses.

Peasants and workers realize that they are not advancing towards prosperity and justice by refraining from having children. The movie, Yawar Mallku (BLOOD OF THE CONDOR faces the problem realistically and shows the repulsion that this policy arouses in Latin America: the message of the film is vivid, and deep cutting. The accusation is clear and sharp, and it arrives shortly after it was demonstrated by documents and publications that the Peace Corps was secretly sterilizing the wives of the peasants and miners in various regions of Bolivia.

The film is directed by Jorge Sanjines in black and white, and runs 95 minutes (feature-length). It is available from the Third World Cinema Group for use at Indian weeks, college theatres, art theatres, etc. The film is in the Quechan language, subtitled in English. Write the Cinema Group at GPO Box 3234, New York, N.Y. 10001, or at 2121 Browning, Berkeley, California 94702.

" Remarkable for its sparse story-telling. *There is not an extra detail. Like Hemingway's "Old Man and the* Sea" nothing extra. Told in repeated flashbacks in technically perfect photography, although not in the Hollywood style. It is a tale of civilization's well intentioned interference with a remote mountain people, and their reaction to that interference." – George Golding.

The Third World Cinema Group was formed in 1970 by a small number of committed third world people to contribute to the understanding of the social, economic, political and cultural situation of the Third World; to expose the nature of the involvement and the extent of the responsibility of the U.S. in that situation, and to support the continuing struggle for national liberation being waged there.

NEW FILM SERVICE TO BEGIN

The best current films on Indian subjects will be available through White Roots of Peace in both the United States and Canada. The policies of the group that apply to this newspaper also will apply to the films: we will make them available wherever possible – with the expectation that people will help out as best they can. That means that some places like colleges will be able to pay as much as they would pay a commercial rental agency. The difference is that we use our money to support the Indian causes. Those who are trying to raise funds, or who have limited resources will be able to help financially to a lesser degree.

The films available now for booking are :

THE EARTH IS OUR MOTHER: The struggle of the Pit River Indians of Northern California to save their land from the encroachment of public utility and land development corporations. 29 minutes. Commercial rental is $40.

AS LONG AS THE RIVER RUNS is a fantastic film about the struggle for fishing rights in Washington State (and the invasion of Ft. Lawton, Alcatraz, etc.) It is about an hour long, in color, and the commercial rental would run about $100.

In February, we will have the 40-minute color film, BLACK MESA on the rape of the southwest by U.S. Industry and Government. Commercial rental is expected to be about $60.

In addition, it is expected that certain Indian films from the National Film Board of Canada, such as BALLAD OF CROWFOOT (ten minutes, by Willie Dunn), YOU ARE ON INDIAN LAND, THESE ARE MY PEOPLE, PIKANGIKUM, etc. will also be ready on the same basis.

Write White Roots of Peace, c/o this newspaper, for further information, bookings, and arrangements.

resources

LIBRARIANS, SCHOOLS, and INDIVIDUALS are invited to order books and materials through this paper in order to support its work.

THE SOURCE?

WHITE ROOTS OF PEACE
Mohawk Nation at Akwesasne
via Rooseveltown, N.Y. 13683

Heroes of the American Indian. *By Sol Stember. Fleet Press Corporation, N.Y. 1971. $5.00 (For the young reader: high school and jr. high – not bad for adults, either.) Hardcover.*

A collection of thirteen historical biographies of Indian leaders, heroes, statesmen, thinkers, and prophets. Although it is written with a strong pro-Indian feeling, it is not a book written through an Indian eye. Yet it should be a standard book for junior and senior high school libraries, or possibly even a text for an Indian studies class.

Included are Philip, Pope, Pontiac, Tecumseh, Sequoya, John Ross, Osceola, Black Hawk, Geronimo, Crazy Horse, Joseph, and Wovoka. The book would make a nice gift for any young Indian (and you'll probably want to read it through before you give it away.)

Red Power: The American Indians' Fight for Freedom. *A review by Alvin M. Josephy, Jr. American Heritage Press, $6.95 hardcover.*

"The aim of Red, or Indian, power – the right of Indians to be free of colonialist rule and to run their own affairs, with security for their lands and rights – is the major theme of contemporary Indian affairs and of this book." One could assume Alvin M. Josephy, Jr., is writing about some Third World country, since he uses those overworked cliches, "colonialism" and "self-determination."

But he is not. He is writing about the American Indian, and his terminology is the most accurate available, because American Indians are the most colonized and politically impotent people in the world today.

Josephy makes it clear Indian militance will continue until there are some meaningful changes, not simply the announcements of new policies and programs. "We have seen our children humiliated by an educational system designed to de-Indianize them. We have seen our children drink themselves to death in frustration. We have been the subjects of the cruelest forms of racism. We have pleaded, explained, and begged, all to no avail – we are no longer asking for justice, we are demanding it," and the Indians Josephy calls the New Indian Patriots are the vanguard.

(Reviewed by Joseph Muskrat in the Chicago Sun Times)

The Autobiography of A Winnebago Indian *by Paul Radin. Dover Publications. $1.25 paperback.*

This little book does much to dispel myth and stereotypes and to give the non-Indian an objective view of the mind and manners of this tribe, a branch of the Sioux family which lived in the Michigan/Wisconsin sector of 1800-America. It does much to do away with the notion that Indians are savages, uncultured, unlearned, and are in dire need to be saved by white man who has done so much to destroy him. Perhaps it will be (as seen by the move towards tribalism of our younger people, hippies, etc.) the wisdom of such as the early Winnebago which will save all of us from ourselves and our "superior knowledge."

(Reviewed by Lewis K. McMillan, Jr., and printed originally in *New York Metro-News, October 15, 1971)*

POTLATCH. **By George Clutesi. Illustrations by the author. An attempt to convey the feeling and meaning of this West Coast ceremony that was legally forbidden. $5.80.**

THE TEWA WORLD: Space, Time, Being and Becoming in a Pueblo Society. By Alfonso Ortiz. A scholarly analysis of the Tewa world view. $8.50 in hardcover only.

POSTERS: Poundmaker, Sitting Bull, Chief Joseph are ready now on sturdy paper. Send us a dollar and we'll send an assortment. Quantity prices on request.

ORDERING BOOKS? Don't forget the Indians in prison. Send along an extra dollar or two, and we'll match it with an equal amount to send a book to an Indian Culture group in a penal institution. Remember your brothers & sisters.

ADDITIONS TO THE BOOKLIST THIS MONTH

(see also the page of reviews opposite this page)

SON OF RAVEN SON OF DEER: Fables of the Tse-shaht People. By George Clutesi. $4.75 hardcover only. Illustrations by the author. Read them aloud to the entire family.

FOR EVERY NORTH AMERICAN INDIAN WHO BEGINS TO DISAPPEAR I ALSO BEGIN TO DISAPPEAR, being a Collection of Essays Concerned with the Quality of Human Relations Between the Red and White Peoples of This Continent. Neewin Publishing Co., 1971. $3.75. Contains essays and poetry by Ted Poole, Wilf Pelletier (whose article appears in this issue), Farrell Toombs, Robert K. Thomas, and John A. MacKenzie.

TWO ARTICLES by Wilf Pelletier. Neewin Publishing Co. $1.25 postpaid. Includes Childhood in an Indian Village, right-on philosophy by the director of the Nishnawbe Institute of Toronto, an Odawa.

MANY LAWS: published by Canindis Foundation, Edmonton. Beautifully illustrated by Ron Christiansen. Text describes the implications of Indians who must live according to the whiteman's laws, common misunderstandings that arise because of the cultural difference. The book is free to Indian people under terms of the Foundation, but $1 is required to cover cost of postage and handling. The present edition cannot be sold to non-Indians, but it may be loaned for a similar $1 handling fee by interested individuals and organizations.

SWEET MEDICINE: The Continuing Role of the Sacred Arrows, the Sun Dance, and the Sacred Buffalo Hat in Northern Cheyenne History. by Peter J. Powell. University of Oklahoma Press. 2 volumes, 1,028 pages. Publisher sells for $25, but we are selling for $20 in order to help make this set of books available as widely as possible to Indian people. Vine Deloria says, "If you want to move through history with the Northern Cheyenne, read and understand *Sweet Medicine.*

THE INDIANS WON – a novel by Martin Smith. $.95. What might have happened if after the Battle of the Little Big Horn, the Lakota would have received foreign arms and unified Indian support. Fascinating and fun reading.

TOUCH THE EARTH: A Self-Portrait of Indian Existence. By Teri McLuhan with the photographs of Edward S. Curtis. A handsome book of strong quotations. $6.95 hardcover only.

I HAVE SPOKEN: American History Through the Voices of the Indians. Edited by Virginia Irving Armstrong. Swallow Press: $2.95 paperback.

THE SACRED PIPE: Black Elk's account of the Seven Rites of the Oglala Sioux. Recorded and edited by Joseph Epes Brown. Penguin Books. $1.45 postpaid. Highly recommended.

THE MAGIC WORLD: American Indian Songs and Poems. Selected and edited with an introduction by William Brandon. $2.50 postpaid in paperback. Royalties donated to Rough Rock Demonstration School. Excellent selections from a great world literature.

HANDBOOK OF AMERICAN INDIAN LAW by Felix Cohen. Reprinted by University of New Mexico Press. $25 from the publisher, $20 from this newspaper. This is the 1948 edition that was "revised" by the Federal Government brought back to life. Heavy reading, but a basic reference for every library and tribal office.

THE GREAT LAW OF PEACE of the People of the Longhouse, published by White Roots of Peace. $1 (now in second printing). Illustrations by Kahonhes. The Iroquois Constitution.

THERE IS MY PEOPLE SLEEPING: Poem and drawings by Sarain Stump. A large artbook that opens to 18 inches. Each line of the poem is illustrated with drawings large enough to frame. $9.50 in hardcover only.

LONG PLAY RECORD ALBUMS

Floyd Westerman

CUSTER DIED FOR YOUR SINS: an LP stereo album by Floyd Westerman, setting Vine Deloria's book of the same title to highly-listenable music. This album will be in style as long as we have missionaries, anthros, the BIA, and other assorted friends. $5 postpaid.

PONCA PEYOTE SONGS – Vol One. An Indian House Album. 28 Songs for Native American Church members and others respecting this religious music. The album is $5.00, and was just put out in Aug.

IROQUOIS SOCIAL DANCES – Vol. One – Standing Quiver, Old Moccasin, Cold, Round and Delaware Skin Dance. An Irocrafts Album. $5.

PAPERBACKS IN PRINT ON NORTH AMERICAN INDIANS

(Paperbacks about specific Indian Nations are also available. A complete list will be printed in the next issue. All books listed here are available from this newspaper postpaid at the prices listed.)

THE SITUATION TODAY

American Friends Service Committee: *Uncommon Controversy.* Univ. of Washington Press 1970. $2.50
Cahn: *Our Brothers' Keeper.* World Publishing Co. 1969 $3.95
Cardinal: *The Unjust Society.* Hurtig. 1969. $2.75
Council on Interracial Books: *Chronicles of American Indian Protest.* Fawcett Premier. 1971. $1.25
Friday: *American Indian: Selected Readings from Mankind Magazine.* Mankind. 1970. $1.75
Deloria: *Custer Died for Your Sins.* Avon 1969 $1.25.
Committee on Labor and Public Welfare, 91st Congress: *Indian Education: A National Tragedy, a National Challenge.*

$1.00 plus 25 cents handling and postage. 1969.
Fey & McNickle: *Indians and Other Americans.* Harper Row. 1959/70. $1.25

Hirschfelder: *American Indian Authors: A Bibliography.* AAIA 1970 $1.00
Levine & Lurie: *American Indians Today.* Pelican. $1.95 1965

Indian Historian: *Textbooks and the American Indian. $4.25*
Indian Eskimo Assn: *Native Rights in Canada.* $9.00 special. 1970.
Schusky: *The Right to Be Indian.* Indian Historian. $2.00
Steiner: *The New Indians.* Dell (Delta). 1968 $2.75
Pelletier: *Two Articles.* Neewin Publishing. 1971 $1.25
Pelletier: *For Every North American Indian Who Begins to Disappear, I Also Begin to Disappear.* Neewin. 1971 $3.75

Waubageshig: *The Only Good Indian.* New Press. 1970 $3.50.

BIOGRAPHIES

Barrett: *Geronimo: His Own Story.* Ballentine. $1.25
Beal: *I Will Fight No More Forever: Chief Joseph and the Nez Perce War.* Univ. of Washington 1963 $2.95
Brant: *Jim Whitewolf: The Life of a Kiowa Apache.* Dover $1.75
Dyk: *Son of Old Man Hat.* Univ. of Nebraska $2.25 1938/67
Eastman: *Indian Boyhood.* Dover. 1902/71 $2.00
Howard & McGrath: *War Chief Joseph.* Univ. of Nebraska 1941/69 $2.65.
Jackson: *Black Hawk.* Univ. of Illinois 1955/65 $1.75
Kroeber: *Ishi.* Univ. of California 1961/60 $1.95
Linderman: *Plenty Coups.* Univ. of Nebr. 1938/67 $2.25
Lurie: *Mountain Wolf Woman.* Univ. of Michigan. 1961 $1.75
Marquis: *Wooden Leg: A Warrior Who Fought Custer.* Univ. of Nebraska 1931/ $2.25
Neihardt: *When the Tree Flowered: The Fictional Autobiography of Eagle Voice, a Sioux Indian.* Univ. of Nebr. $1.65
Neihardt: *Black Elk Speaks.* Univ. of Nebraska 1932/62 $1.50
Nabokov: *Two Leggings.* Apollo. 1967 $2.25
Radin: *The Autobiography of a Winnebago Indian.* Dover. 1920/63 $1.25
Sandoz: *Crazy Horse.* Univ. of Nebraska 1942/67 $1.95
Schultz: *My Life as an Indian.* Fawcett Premier 1935 $.75
Seaver: *A Narrative of the Life of Mrs. Mary Jemison.* Corinth $1.50
Simmons: *Sun Chief: Autobiography of a Hopi Indian.* Yale. $3.45
Udall: *Me and Mine: The Life Story of Helen Sekaquaptewa.* Univ. of Arizona. $3.95.

FICTION

Berger: *Little Big Man.* $.95 1964/70 Fawcett/Crest
Borland: *When the Legends Die.* Bantam. 60 cents 1963/69
Corle: *Fig Tree John.* Liveright $2.45 1934/71
Harrington: *Iroquois Trail: Dickon Among the Onondagas & Senecas.* Rutgers. 1965. $2.75.
Harrington: *Indians of New Jersey: Dickon Among the Lenapes.* Rutgers. 1938/65. $2.75.
LaFarge: *Laughing Boy.* Sentry 1929/63 $2.45.
Momaday: *House Made of Dawn.* Signet 1966/69. $.95.
Richter: *The Light in the Forest.* Bantam 1953/66 $.60.
Sandoz: *Cheyenne Autumn.* Avon. $1.25
Smith: *The Indians Won.* Belmont. 1970. $.95.
Waters: *The Man Who Killed the Deer.* Swallow/Sage $2.50.

ABOUT SPECIFIC GROUPS

Brown: *Pomo Indians of California and Their Neighbors.* Naturegraph. $4.50.
Chance: *Eskimo of North America.* Holt-Rinehart 1966 $1.95
Dennis: *The Hopi Child.* Dover. 1940/67 $1.95
Forbes: *Native Americans of California & Nevada.* Naturegraph. $3.95
Ghobashy: *The Caughnawaga Indians.* Devin-Adair. $2.75 1961
Grinnell: *Blackfoot Lodge Tales: The Story of a Prairie People.* Univ. of Nebraska $1.95
Garfield & Wingert: *The Tsimshian Indians and their Arts.* Univ. of Washington 1951 $2.95
Garfield and Forest: *The Wolf and the Raven: Totem Poles of Southeast Alaska.* Univ. of Wash. 1948 $3.95
Gunther: *Ethnobotany of Western Washington.* Univ. of Wash. 1945 $2.50
Hoebel: *The Cheyennes.* Holt-Rinehart . 1960/66
Holm: *Northwest Coast Indian Art: An Analysis of Form.* Univ. of Washington. 1970 $4.95
Haeberlin & Gunther: *The Indians of Puget Sound.* 1930. $1.50
Imthum: *Among the Indians of Guiana.* $3.50
Kroeber & Heizer: *Almost Ancestors: First Californians.* Ballentine. $3.95
Kinietz: *Indians of Western Great Lakes 1615-1760.* Univ. of Michigan $2.95.
Kluckhohn & Leighton: *The Navajo.* Doubleday/Anchor. $2.50
LaFlesche: *The Middle Five.* Univ. of Wisconsin 1963 $2.50
Lange: *Cochiti.* S. Illinois Univ. 1959/68 $4.95
Lowie: *The Crow Indians.* Holt-Rinehart 1935/56 $7.50
Lowie: *Indians of the Plains.* Doubleday/Natural History $1.95
McClintock: *The Old North Trail* (Blackfeet) Univ. of Nebr. 1910/68 $2.95
McFeat: *Indians of the North Pacific Coast.* Univ. of Wash. $2.95
Mead: *Changing Culture of an Indian Tribe.* Putnam 1966 $2.25
Momaday: *The Way to Rainy Mountain.* Ballentine. 1969 $1.25
Morgan: *League of the Iroquois.* Corinth. 1851/1962 $3.50
Mowat: *The People of the Deer.* McClelland & Stewart $1.25
Radin: *The Winnebago Tribe.* Univ. of Nebr. 1923/70 $3.50
Wallace: *White Roots of Peace.* Friedman $5.00 (hardcover)
Wallace: *Indians of Pennsylvania.* Pa. Hist. & Museum Comm. $2
Waters: *Book of the Hopi.* Ballentine. 1963/69 $1.25
Waters: *Masked Gods.* Ballentine. $1.65 1950/70
Wilson: *Apologies to the Iroquois.* Random. 1959 $1.95.

HISTORY

Andrist. *The Long Death.* MacMillan 1964 $2.45
Bernal: *Mexico: 3,000 Years of Arts and Life in Mexico as seen in the National Museum of Anthropology, Mexico City.* Abrams. New American Library $3.95.
Colden: *History of the Five Indian Nations.* Cornell University. 1717/1969 $1.95
Collier: *Indians of the Americas.* Mentor NAL 1947/64 $.95
Driver: *The Americas on the Eve of Discovery.* Prentice-Hall. $1.95
Forbes: *The Indian in America's Past.* Spectrum 1964 $1.95
Jackson: *A Century of Dishonor.* Harper & Row 1881/1965 $3.75
Kinietz: *The Indians of the Western Great Lakes 1615-1760.* Michigan. $2.95.
Prucha: *Indian Policy.* Univ. of Nebr. $1.95
Prucha, Hagan & Josephy: *American Indian Policy.* Indiana Historical Society. 1971. $1.50.
Van Every. *Disinherited.* Avon Discus 1966/70 $1.25
Wauchope, ed. *Indian Background of Latin American History: The Mayas, Aztec, and their Predecessors.* Knopf $2.95.

Comments from readers about this list are welcomed. If you think books are misleading or derogatory and should not be here, let us know, and we will review them. If you know of books or publications which should be added to the list, send us names and publishers.

All books listed here are available postpaid by sending the amounts indicated to WHITE ROOTS OF PEACE, Mohawk Nation at Akwesasne, via Rooseveltown, N.Y. We can also obtain other books on Indian subjects which are not listed here. Schools, libraries, and individuals are invited to use this service.

To Die Game: The Story of the Lowry Band, Indian Guerillas of Reconstruction. *By W. McKee Evans. Louisiana State University Press, 1971. $8.95.*

"Perhaps the impact of the Lowrys will be fully felt only when the level of Indian historical consciousness has reached the point at which Indians will come to regard every defiant act in every rural enclave and in every urban ghetto as constituting a part of the common history of all." Lumbee Indians of North Carolina (or Tuscaroras, according to your choice of historical fact) owe historian Evans thanks for having brought to the fore an important piece of their tradition as a partial example of what it means to be Indian, to be a Lumbee.

In the decade following the Civil War, a young Indian, Henry Berry Lowry, called the shots for guerilla warfare against the Ku Klux Klan and the white political establishment of North Carolina. He lived true to his own goal: "We mean to live as long as we can, and at last, if we must die, to die game."

He was rebelling against what began with forced conscription (they call it the draft, today). During the Civil War, the Indians were forced to work alongside of black slaves in constructing a system of forts around a key post. Many of the People took to the swamps, and took their vengeance in blood. When the War was over, they hoped to take their rightful place in the new social order. Instead, however, they were harassed, hunted down, lynched by Klansmen, and branded outlaws by the State Legislature.

Even a century ago, the Lumbees were well acculturated to the dominant society. Their lives and their struggles were far different than that being waged on the Plains at the same time. And yet there is a quality to it that brands the struggle as an Indian one.

Evans account dries up at times, but yet he has produced an interesting account. Whether Henry Berry Lowry will take his place alongside of Sitting Bull or Tecumseh will be determined by how many Lumbees take up the challenge to use the opportunity Lowry gave them to be Real People.

Robert Burnette

The Tortured Americans *by Robert Burnette. Prentice-Hall 1971. $7.95 hardcover only.*

Robert Burnette has been chairman of the Rosebud Sioux Tribal Council, executive secretary of the National Congress of American Indians, and a leader in the civil rights struggles of Indians living in the U.S. His book is autobiographical, and exposes the corruption of the Bureau of Indian Affairs, its puppet council systems, and those people who participate. Burnette details how the system works.

The Lakota Nation is not governed in the traditional way. After that government was crushed in the last century, and traditions were suppressed through the police/educational/missionary/government conspiracy, nothing was left but total administration from Washington. In 1934, the Howard-Wheeler Act was passed (Indian Reorganization Act) which provided encouragement to tribes to create constitutions, by-laws, and systems of "self-government".

"The plan looked splendid on paper, and had the best of intentions behind it," Burnett writes. "But in practice, it was doomed from the beginning. The Indians were given a charade to play. No act of the tribal government, except the taxing of its own people, could be performed without the express approval of the BIA. Far worse than offering the Indian people a system of self-government that was composed merely of shadows, it offered them a system in which the Indians who became leaders, because they lacked real political power, found importance and profit by playing upon the greed, ambition, and desire for influence that existed within and without the reservation. Instead of a tribal government, many tribes discovered to their dismay that they had a tribal gang as their representative."

It is in documenting how this work that Burnette is at his sharpest. He makes interesting references to the influence of Lakota medicine and religious practices in his political careers, but does not give the impression that he is deeply affected. It is easy for the best of people to become caught up in the whirlwind of Washington and tribal politics, but what he shows to be true of others must to some extent be true of himself: within that system, it is almost impossible to bring about changes to the degree they are required. The system is too strong, co-opts too many, and corrects its own deficiencies. Perhaps it will be a strong link-up of Burnette with the traditional Lakota people that will bring about the needed spiritual – and political – transformation. He knows that there are men in his Nation with more power than any BIA Commissioner, or even the Federal Indian Commission he suggests as an alternative to the present system.

Who Owns America? *by Walter J. Hickel. Prentice-Hall 1971. $6.95 (hardcover edition).*

As Secretary of the Interior for 22 months before being fired by Richard Nixon, Walter J. Hickel was in command of the United States of America's relationships with the native peoples and their lands. In addition, his was the office for parks and lands and ecology. His new book only has one minor chapter on Indian Affairs, but it is interesting reading for anyone researching the complexities of that Department, its relationships with the White House, and other matters of interest to Indian diplomats.

For instance, when Hickel was first appointed, he says he sought to bring in five excellent Indian leaders to take over the control of the BIA. He had difficulties with such Civil Service regulations as the one requiring an appointee to already have an income within 10% of the salary attached to the job, noting that the top executive positions of the Bureau command around $30,000 in annual salary. Also, his five appointees would not be confirmed by Senator Gordon Allott of Colorado, the ranking Republican on the Senate Interior Committee. According to Hickel, Allott wanted Republicans in the job. Republican Indians, that is. Or maybe Indian Republicans.

Hickel says that one of the five was a Republican – Peter MacDonald of the Navajo Nation. His appointment was refused because his record was tarnished according to white standards: he was the father of a child called by whites "illegitimate". Rejected by Washington, MacDonald returned to Navajoland where he was elected Tribal Chairman. It makes interesting speculation: what would be happening in Navajo Nation now if MacDonald had been working for the BIA? Does his Washington disappointment have anything to do with his current break with the Nixon administration? etc.

The Nixon administration has gotten a lot of mileage on the July 8, 1970, message to the Congress. Hickel says he instructed that "when the President addresses the Indian question, it has to sound like an Indian says it." He considered it so "revolutionary" that he wondered if the Justice Department fully understood its ramifications. He traces just how the message was prepared: Bobbie Green Kilberg on the staff of White House Counselor John Ehrlichman is credited with the main work on the document. Whether Hickel would have been able to bring the message into reality is hard to say. At least he comments that one of his few regrets on leaving Washington was that he was no longer in an official position to "help advance the vision we had of launching and sustaining a united effort to bring the American Indian to his full stature in American life."

Maybe someday the present Secretary of the Interior, Rogers Morton, will write his memoirs about how that vision failed.

Wizard of the Upper Amazon. *By Manuel Cordova-Rios and F. Bruce Lamb. Atheneum. 1971. $6.95, hardcover only.*

Like other accounts of people who have been taken into the hearts, minds, lives and secrets of an Indian tribe – and who have left to use their knowledge for their own advantage, this book leaves a mixed feeling. We can be glad that it was written, for it provides valuable insights and a feeling of joy that such people still exist – "real" Indians are getting rare these days. On the other hand, it is with some regret to find that he rejected those who would have made him their chief, and that his writings bear traces of an ethnocentric snobbery. Whether this is from Cordova-Rios, or his ethnographer is not known.

The author was a Peruvian youth on a rubber-cutting expedition into the Amazon forest when he was captured by the Amahuaca Indians and carried off to a remote jungle village. He was schooled in the use of vision-producing extracts, and the songs that accompanied its use to control its effects, to produce certain kinds of visions, to pace it properly. The contrast between the way the drug is used in Indian culture and its use in Western civilization is sharp. As the chief, Xumu, says, "It can ruin a man's mind if he does not know how to control the visions." It can play havoc with a culture, too.

Bury My Heart At Wounded Knee *by Dee Brown. Holt, Rinehart and Winston, 1970. $10.95 in bookstores, $9.00 from this newspaper. Also, Bantam Books have bought paperback rights. We will announce the price and availability when it is out.*

"A damning case against our national roots in greed, perfidy, ignorance and malice." *Geoffrey Wolff in Newsweek.*

Dee Brown spent two years actually writing the book, and 25 years gathering the sources. It is a distillation of three other books written earlier by Brown. In Publisher's Weekly, Brown says, "Indian is a state of mind. I prefer their view of the world. I'm not too crazy about the technological age. Indians have a kinship with nature. They don't make the rivers dirty and foul up the air. In fact, I believe that it is now in their power to save the white man. If I were President of the United States, I would give the Indians all our national parks and wilderness so that could save them from us." Without being President, Dee Brown has given Indians a great deal by writing this book. If you can't afford the hardcover edition, start saving your pennies for the paperback. It's must reading.

All books revieweu here are availaole from White Roots of Peace, Mohawk Nation at Akwesasne, via Rooseveltown, N.Y. 13683.

Onondaga Iroquois Prehistory: A Study in Settlement Archeology. *By James A. Tuck. Syracuse University, 1971, $13.50 hardcover.*

This book is a scholarly, well-documented study of how archeologists go about their business. From the viewpoint of a white academic professional digger, it is excellent. It is precisely that excellence that reveals the folly and fancy of archeology from the Indian viewpoint.

Now if you want to know how long the Onondaga Nation has been in New York State's present domain, you can go to Onondaga and ask. The chiefs and clan mothers will tell you that it has been a very long time indeed, well over a thousand years and then some. That should be sufficient word from the experts to satisfy everyone. But the book tells of the years of study, digging, research, expenditure of tens of thousands of dollars to come up with the answer: the Onondagas have been there quite a long time – their culture developed there. Why go to so much trouble to establish what the Indians could tell so easily?

Archeologists not only dig, they also draw conclusions. That their conclusions must be based on scraps of refuse, pieces of pottery, designs on pipestems, leaves one to wonder how much of the conclusion might have been true, and how much is pure fancy. Any one living in an Indian community (or any other community, for that matter) can speculate how five hundred years from now, some archeologist might be excavating your cellar or junk heap – and then telling in fine detail how you conducted your daily life, your culture, etc. Please discard your things with care so that future archeologists will not be puzzled. That Tuck's study will be of little concern to the Onondaga people of today is an indication of its relevance to the thought and lives of Indians. It must be some consolation that other archeologists will likely think that the book is a good one.

Native Americans: The New Indian Resistance. *By William Meyer ('yonv'ut'sisla [Burning Bear]). International Publishers, 1971. $1.25 paperback.*

This account demonstrates that the continuity of the Indian resistance to cultural imperialism can be most fruitfully explored from within. Meyer understands that an "abridged history may be as harmful as a distorted one," yet somehow manages to cover great mounds of evidence in his small book without distortion. Commencing with some acid lines on Columbus' "discovery" of the people already here, Meyer deals with the European colonial penetration, the colonists' expansion into Indian territories, and the floating frontier of the United States as it washed across its own pledges to respect native rights for as long as the grass shall grow. The second part of the book discusses Indian resistance today, includes the BIA program of "social genocide", covers such issues as land and water, hunting and fishing rights, and concludes with a helpful listing of present Indian organizations. A red thread running throughout his narrative and analysis is an awareness of the centrality of the issue of Indian self-determination and of the constancy of the white betrayal to respect this human principle. He has written a helpful handbook for his brothers and sisters who need to put their present plight in a meaningful historical context and a useful guidebook for those who would like to push their inquiry further.

'yonv'ut'sisla time and again shows that he has a quick eye. He sees that the army suppliers and teamsters were the "military-industrial complex of the 19th century." He observes that Indian graves, "new and old, are always open to speculation" and marks the fact that they long supplied doctors with the most available cadavers. Moving closer to the present, he observes that the U.S. Forestry Service "presently uses helicopters to buzz Indians during religious services" and therefore reminds us of the use to which "Chinook" helicopters have been put half a world away. He reminds us of the Sioux war crimes trials at Fort Snelling in the 1860's and of Lincoln's generosity in cutting the number of executions to thirty-eight. Two decades or so later, he points out, Grover Cleveland proposed to hold war crimes trials of the Apache and in particular of Geronimo and Nachez – no doubt Lyndon Baines Johnson's granddaddy would have headed up the tribunal.

He puts before us the astonishing information that many of the Japanese-Americans were "relocated" during WWII on Indian reservations and that the head of this concentration camp caper was Dillon S. Meyer, the same Dillon S. Meyer who went on to head up the BIA under Eisenhower and who was the enthusiastic executor of the policy of "termination". Now who will still argue that is idle to see integral connections between termination and ex-termination? On a lighter level than this "Final Solution" of the Red problem is a final absurdity wryly recorded by our guide: "the federal government ruled in 1969 that Indians throughout an eight-state region of the southwest and the Rockies cannot gather pinyon nuts excepting they pay a tax."

The main thing wrong with this book is the subtitle: The New Indian Resistance. Meyer demonstrates conclusively the continuities of Indian resistance, and the fact that he himself is part of a tradition that stretches back through Clyde Warrior and Mad Bear, Crazy Horse and Sitting Bull, to Tecumseh and Pontiac and Chief Clearwater's ancestors. The most amazing fact of all is that the Native Americans have endured and have saved their sense of man's rootedness in the earth. But their resistance to cutting man off from the sources of his vitality and meaning is so ancient that a fresh restatement may deserve to be called new. Anyhow, Burning Bear offers us a trustworthy introduction to this ancient/new tradition.

(Reviewed by Richard Drinnon, Chairman, Dept. of History, Bucknell University, U.S.A.)

(Unless otherwise credited, reviews are by Rarihokwats, editor, *Akwesasne Notes*. Readers are invited to submit their own book reviews for publication.)

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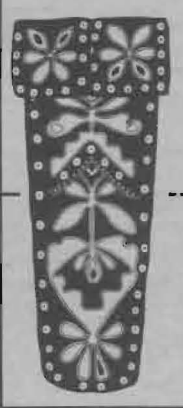
"Alcatraz, the idea, is deeply set, and I have found that the idea is not here alone, not on the island, but wherever there is any Indian in this country."

John Trudell

Indians of All Tribes

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1883: US Supreme Court decides Indian is by birth an "alien" and a dependent of the government. 1970: Indians take over an abandoned Strategic Air Command communications base outside Davis, California. Their occupation was successful, and the site is now being developed as D/Q University for Indians and Chicanos. 3	1790: United Indian Nations under Little Turtle defeat General St. Clair near Greenville, Ohio (Fort Jefferson). 4	1862: On this date a military court handed down sentences to the Santee Sioux suspected of participating in the Minnesota uprising. 303 were sentenced to death by hanging, 16 more to long prison terms. President Abraham Lincoln commuted many of the death sentences, but chose 38 to hang at Mankato, Minnesota. They sang their death songs on the scaffold. 5	1868: Red Cloud, Oglala Sioux, signed a peace treaty at Fort Laramie in Wyoming, one condition of which was that the Army was to abandon the forts on the Bozeman Trail. 6
1811: American troops invade Tippecanoe, a Shawnee encampment of Tecumseh, and center of the United Indian Nations. They were led by General Harrison, later to become President of the US. About 40 Indians were killed, and Harrison lost 61 men, with 127 more wounded. 7	8	9	10	1778: Joseph Brandt, Mohawk chief, infuriated by attacks which wiped out two Indian villages, led a raid against the town of Cherry Valley, NY. 11	1785: Treaty of Galphinton: A small group of Creeks sign a treaty which the State of Georgia used as its claim to lands south of Altamaha River. Other Creeks repudiated the deal. 12	13
1871: Bitter Root Valley, Montana was opened to white settlement. Flathead Indians living there were removed except for those who would become US citizens. 1965: Peter Francis, a Passamaquoddy from Pleasant Point Reservation in Maine, was killed in his own home. Five white hunters who had been drinking heavily were believed involved, but only one was tried and found not guilty by an all white jury. 14	1598: Juan de Onate, Spanish governor and colonizer of New Mexico, took temporary possession of Hopi Pueblos. 1810: Tecumseh, Shawnee leader, crossed the Detroit River into British territory to address a council of Potawatomis, Ottawas, Sauk, Fox, and Winnebago gathered at Fort Malden. 1944: National Congress of American Indians founded. 15	1885: Louis Riel, Metis leader, was hanged for his attempts to set up a separate state for Indians and French-speaking Metis in Canada's western prairies. 1907: The land that was to have been refuge for displaced Indians as Indian Territory forever was proclaimed as the State of Oklahoma. 16	17	18	19	1969: Alcatraz liberated. 20
21	22	23	1807: Thayendanegea, also known as Joseph Brandt, died on this date. He was born in 1742 and lived near what is now Canajoharie, NY. He led the Mohawk men who fought against the Americans in the Revolutionary War. He was buried near a little church in Brantford, Ontario, but in 1879, a doctor and some medical students opened the grave and stole the body. 24	1876: General George Crook's cavalry under Colonel Ronald McKenzie attacked the village of Dull Knife's Cheyennes in a canyon on the head of the Powder River. 25	1864: Maj. Scott Anthony ordered Cheyennes living near Ft. Lyon, to move away. They had been allowed to live there to receive Federal protection against Colorado governor Evans' "kill and destroy wherever found" policy. The Cheyennes moved 40 miles to Sand Creek, for the tragedy which was to occur on November 29th. 1970: National Day of Mourning held at Plymouth, Mass. by Indians countering festivities commemorating Pilgrim "Fathers" and "Thanksgiving." 26	1868: A peaceful encampment, within land allocated by treaty, by Cheyennes and Arapaho, was attacked, killing Black Kettle and over a hundred other Cheyenne people, together with 875 horses. The place: Washita River. The U.S. Army officer: Gen. George A. Custer. 27
28	1864: Colorado volunteers led by a minister, Rev. Colonel Chivington, slaughtered 450 Cheyenne and Arapaho men, women, and children in a surprise dawn attack on their camp at Sand Creek. 29	30				



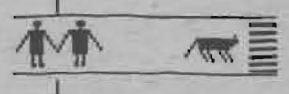
"You know our fathers had plenty of deer and skins, and our plains were full of game and turkeys, and our coves were full of fish. But, brothers, since these Englishmen have seized our country, they have cut down the grass with scythes, and the trees with axes. Their cows and horses eat up the grass, and their hogs spoil our bed of clams; and finally we shall starve to death; therefore, stand not in your own light, I ask you, but resolve to act like men."

MIANTUNNOMAH, Narragansett Leader

DEC 1971

DECEMBER
LONG NIGHT MOON

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
			1	2	1935: Narragansett Indians, long unrecognized, receive a charter from the State of Rhode Island. 3	1598: Don Juan de Zaldivar, a nephew of Governor-General Don Juan de Onate, Spanish colonizer of New Mexico, plus many of his soldiers, scouts and servants, were killed by men from the Acoma Pueblo. 1969: Thomas Connor and Thomas Beragon from the Red River Reservation in Wisconsin were arrested for fishing on the reservation. 4
5	1875: Interior Department notified all Sioux to remove to reservations by January 31, 1876, or they would be considered as "unfriendly." 1949: John Shickellamy the Oneida sentinel chief on the Susquehanna died. One of his son's was Logan, the famous Ohio Cayuga leader. 6	7	1620: A few weeks after their invasion of the Atlantic coast of North America, Pilgrims seeking areas for settlement in what is now Rhode Island were attacked by a small group of Nausets. Only one casualty was reported, an Indian hit by splinters from a tree hit by a bullet. 8	9	1909: Red Cloud passed into the spirit world on this date. 10	11
12	1763: Mobs of frontiersmen from Paxton and Donegal in Pennsylvania attacked a village of peaceful (and Christian) Moravian Indians, killing six and wounding several others. Another attack was made on December 27th, after the tribe was moved to Lancaster, Pa., for safety. 13	14	1882: Indian Rights Association was formed in Philadelphia on this date to promote educational and civil rights for the Indians. 1890: Sitting Bull, leader of the Hunkpapa Teton, was assassinated on this date by "Indian Police" in the service of the U.S. Government, outside his own home. Also killed was his teenaged son, Crowfoot. The offense: Refusing to obey the Indian agent's command to come to his office. 15	16	17	1968: Akwesasne Mohawks blockade the Canadian-American bridge crossing their land and the St. Lawrence River to protest the presence of the Canadian customs house on their land without their consent, and Canadian refusal to recognize Indian rights to free passage across the border as commemorated in the Jay Treaty signed by Great Britain with the US. 48 men, women, and children were arrested--charges were later dropped. The incident is still open, for the matters have not yet been resolved. 18
1675: Colonial forces escalate King Philip's War by burning 300 old men, women, and children alive in their village, and later attacking the Narragansetts in the Great Swamp, killing over 1,000 Indians. 19	20	1868: Oglala Sioux, in a guerilla war to keep roads from being illegally built across their land, defeated Captain Fetterman and two companies of soldiers on the plains outside Fort Phil Kearney. Indians know it as "The Battle of the Hundred Slain," whites usually call it "The Fetterman Massacre." 21	1858: Spanish "land Grants" to the sixteen pueblos in New Mexico are confirmed by the United States government. 1970: Hugo Blanco, Purvian leader of Indian Independence, released from prison. 22	These calendars are produced by Doug and Connie Bradway, 37 Fort St., Springfield, Massachusetts, for AKWESASNE NOTES. They welcome your suggestions, new dates, etc. Also, see page three for information about obtaining a 1972 calendar, based on these, plus handsome portraits by Kahonhes and quotations of Indian leaders. 23	24	25
26	1763: Conestoga survivors (4 men, 3 women and 7 children) murdered and scalped by the "Paxton Boys" in Lancaster workhouse where the Quakers had hidden them. 27	1835: Osceola, Micanopy, and Jumper led Seminole warriors in victory over Major Dade, killing his and 108 troops invading land which is now Florida. 28	1835: Cherokee Memorial to the US delivered in good trust just before they were thrown off their lands and set off on the Trail of Tears. 1835: John F. Schermerhorn made a fraudulent treaty (New Echota Treaty) to remove the Cherokee Nation to the west of the Mississippi River. 1890: The Massacre at Wounded Knee. Over 200 old men, women, and children, and a few warriors were slaughtered in their winter encampment, pursued through snow, and finally buried in a mass grave. 29	30	1835: 250 warriors under Osceola and Alligator battle with General Clinch and his force of 300 regulars and 500 Florida militia. Osceola was wounded in the arm by a rifle ball. 31	



Wilfred Pelletier is an Odawa Indian born in the village of Wikwemikong on Ontario's Manitoulin Island. He is current the President of the Nishnawbe Institute in Toronto, and travels widely speaking and lecturing about Indians.

This article is from a paperback book of the same title as this article, together with essays by D.G. Poole, Robert Thomas, Farrell Toombs, and John A. Mackenzie. It is published by Neewin Publishing Company, holders of the copyright (1971) which kindly gave permission for reprinting here.

by Wilfred Pelletier

As an Indian it has been very difficult for me to begin thinking about my place in society. It's very difficult because I have been told since early childhood by white teachers and clergymen and community development officers that my background is one where people are stupid. Because learning has been equated with literacy, I have been urged to discard and suppress everything my people have learned during the thousands of generations that they lived on this continent. That is pretty difficult for me to do, because it involves rejecting myself, and I can't do that.

The Europeans who came to this continent automatically assumed that everybody that was different from them was inferior. Now, some four hundred years later, the dominant society still operates on that assumption. But I cannot forget that originally we had a very different relationship to this land and that we had evolved a society which was much more closely integrated with nature, a society where the order that existed was organic rather than mechanical. Take, for instance, the economy on this continent at the arrival of Columbus. It seems that the whole of North and South America had total unemployment at that time. We didn't have "jobs", we lived a way of life that sustained us. We were related to something called "survival". We knew how to live off the land without destroying it. We also knew how to survive spiritually, in harmony with our fellow men and the land and the forests and the waters that surrounded us.

Most Indians have been forced to give up their life because both the economy and the ecology have been transformed by the European settlers. If they don't want to integrate with the technological society today, they can choose to spend their days in inactivity on the reserves, holding on to their social order even after it has lost its economic relevance. There are, to be sure, still some small groups of Indians who have refused to accept these choices and have made heroic efforts to get back to the original relationship with nature. I know of a group of Indians who have gone back to the hills of Alberta, but there is so much interference that they sometimes find it difficult to get back into that flow again. Somebody else has to make sure that they can survive. The authorities told them that they had to have a school and forced a school on them. Then they were told they had to have teachers, so those were also forced on them. Then the province sent somebody down who told them that they couldn't survive without welfare, so they gave them welfare. Yet the people in these isolated camps who have risked leaving the relative comfort of the reserve to survive in the hills and woods have experienced a spiritual transformation. Lots of them used to be heavy drinkers, but they have stopped completely. Periodically people from these communities go up to the hills to meditate and fast for a couple of weeks. In one of those communities there is a little boy, seven years old, who is regarded as a prophet. He tells the people what to do, and they follow him. Perhaps he'll grow out of this in another year or so and somebody else might take over as a prophet. People there feel confident that the right leaders will emerge without any explicit process to select them.

Yet communities of these kind, even if they manage to survive in a few instances, cannot be the answer for most Indians. We have experienced a profound physical and spiritual dislocation which has had a disturbing effect on all of us: we have had our land taken away from us and have been made strangers in our own homeland. Our way of life is continuously being assaulted from every direction. Even if I as an individual Indian might be able to hold on to my identity, I am undermined by the collective fate of my people. For every North American Indian that begins to disappear, I also begin to disappear, because I cannot be an Indian, if that identity is taken away from all the rest of the people, my people. When those values begin to change and I don't have anything to offer, except the kind of values you have, then I am lost too. And that is what is happening to our people.

The first step towards surviving in an alien environment is to feel proud of who you are. Being surrounded by an aggressive and confident majority has made me somewhat defensive: I have spent a lot of years trying to convince myself, after being told all my life that I was no good, because I was an Indian, that I am really all right. That I am a human being like everyone else and that maybe we Indians did have something to contribute to society, something that was sadly missing in the dominant culture.

In trying to do this, I have thought a lot about the Indian way of experiencing the world and ways in which it is in conflict with white society. Every Indian kid is exposed to these contradictory ways as soon as he begins school. When he has to leave the reserve and go and look for work in the city, he can feel (in his bones) the tension between these cultures. He is caught in the middle, and often he finds the conflict just overwhelming. I don't know the statistics, but I know from talking to a lot of people that the number of Indian kids landing in mental hospitals is very high. Some avoid the hospitals by staying drunk a great deal of the time. And then there are those who find that nothing will take away their pain except doing away with themselves. We have the highest suicide rate of any ethnic group in the country.

Being educated in white schools was a painful experience for me as for most Indian kids. I have therefore given a lot of thought to the Indian way of learning. I believe that it has a lot to do with our difficulties in your schools.

I grew up in a community where kids were allowed to discover everything for themselves, by personal observation rather than formal instruction. Nobody said to us "this is a desk", we learned that that was a desk by other people using that word, calling it a desk. We began to use that word too, but we related to that desk in our own way, not because somebody told us that was a desk and that's what you do with it, you write on it, or that is a table and you eat off a table, and this is a chair and you sit on a chair. We probably used chairs in many different ways, like most kids, but we also knew that you could sit on that chair. We made the same discoveries that other people had made centuries before us, but they belonged to us, they didn't belong to some despot or expert, someone who tells you, I've got the answers, so you quit being curious, quit exploring. That didn't happen to me until I went to school, from then on it was a matter of suppression.

I don't much like looking back at what happened to me at school. It seems to me that the only thing I enjoyed was playing hooky and running away. One of the difficult things I had to cope with was something called "time". The teacher would talk about wasting "time". And then she would say you could make it up, you could "make up time". She'd read us a story in school, and then she'd say we lost all that "time", so now we have to hurry and make it up. I couldn't figure out what that meant either. There were all kinds of things about time that really bewildered me. I did not understand what all this clock watching was about, because in our community we ate when we were hungry and slept when we felt tired. We did not do things on any kind of schedule, yet that never presented a problem. The things that were necessary always got done.

I gradually discovered that white people lived in two kinds of time, the past and the future. Indians, on the other hand, live in an eternal present. Our history only ran back to the oldest member of the community, so there was no way we could live in the past or in the future, we could only live in the here and now. When we become like you people, dealing with the past, trying to live some kind of a future that doesn't exist, then we'll have taken ourselves completely out of the present. That's what happens to me when I switch from our language to English. After I have been out in white society for a while, speaking English, I find myself having a really difficult time when I go back to an Indian community. I don't know how long it takes me to readjust, and I don't realize when it happens, I just find myself flowing in that community again, forgetting about that abstract time outside.

White educators always complain that Indian kids have difficulties with abstractions. I, too, had that problem. It is hard for us Indians to make sense of the segmented approach to learning taught in the schools, to study "Chemistry" or "Math" or "French" without relating them to each other and to some larger whole. We Indians approach things the opposite way. We start with the whole and examine every part in relationship to that whole. This is because our way of life was total, nothing was outside it, everything was within. So we didn't begin to explore in the same way you people began to explore; we look for answers within ourselves, but always related it to the natural order that we saw ourselves a part of.

This affected our politics as well as our education. I can remember as a boy, when we sat in council, we came to unanimous decisions. Everyone agreed, and if one person objected, we didn't suppress that person. What we did was ask ourselves a question: "Is it possible that we don't see this thing the same way as the other person? Let's explore ourselves." I see white people attempting to use that same method, but they cannot make it work. For when they do, if that one person disagrees, they begin jumping on that person, trying to change that person's mind, and trying to suppress him. They say, you're holding up the works, there is only one person who disagrees, so you must be wrong, because the majority cannot be wrong. I don't think that it works out thay way, because it is quite possible for the majority to be wrong. I look around at the majority culture around me, and at all the suffering it has caused both at home and abroad, and I am very sure that something is wrong.

because of our holistic world view, our attitude towards nature is very different from white society. We see ourselves as part of nature; we relate to it spiritually. As children when we got up in the morning, we thanked the Great Spirit for letting us see another day. We spent a lot of time helping our parents gather food in the forests and lakes, hunting, picking berries, fishing. We had a great deal of reverence towards nature, but we also felt intimate with it: we looked into the water, and it was like blood in our veins. The white man, on the other hand, always sees himself apart from nature, above it in some ways, but also threatened by it. His impulse is always to try to master it, never to flow with it.

Indians are often very disturbed by that attitude.

Last summer I was on top of a mountain in the interior of British Columbia. It was grassland – rolling hills with clumbs of poplar and pine, far as the eye could see. I was with a friend of mine. We stood in a little hollow, a sort of pocket of green grass and clover kept that way, maybe, by an underground spring, or even the drainage of the land and all around us the hills were brown, the grass burned out and dried by the sun.

Well, we stood there in the hot sun, looking all around, and my friend said, "Wilfred, try to imagine that we have been appointed by some board – The Board in Charge of Everything – and our job is to improve this place. What improvements would you suggest?" So we stood there and we looked everything over very critically and I thought to myself, "Well, we might take that big cloud over there in the sky a

the south and move it over a little further to the east." But then I decided against that. Then I thought, "Maybe we could put a few more birds in the sky," and I was going to suggest that when I noticed an old board lying at my feet. It had been there a long time. It was grey and weathered-like and sort of warped up at one end. And it was sunk into the ground so that the grass had sort of grown up all around it. But it had been moved, maybe a cow had stepped on it or something. Anyhow, it was sort of pushed over at one end so you could see a thin strip of bare ground where it had been lying so long. And on the other side, it was lying on the grass, holding that grass down so it couldn't grow. And I thought, "ah. . . this is something we can improve. I can move that board back off the grass that is getting choked and then the grass can grow again."

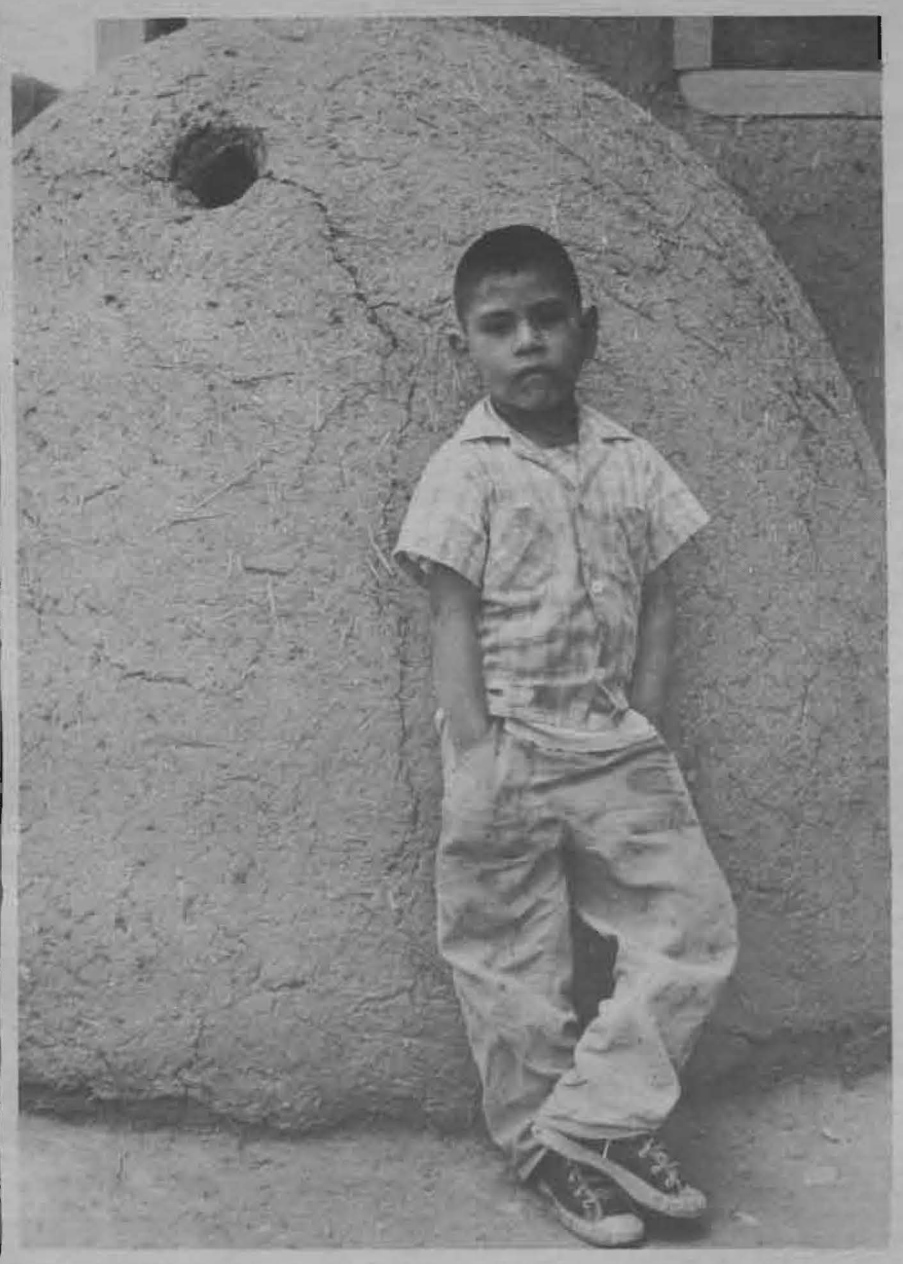
So I took hold of one end of that board and lifted it up a little bit, to move it over. And there under the end of it was a spider. And that spider was looking me right in the eye and I was looking back at it. And it was stunned, that spider – in shock. Somebody had just lifted the whole damn roof off its world. Then I lifted the board higher and under neath it was a whole insect community. A thousand ants were scrambling to move their eggs to safety. Wood lice were digging to get down into the ground. Earthworms coiled themselves like snakes. The ground under that board was a network of insect paths and the underside of that board was grooved out too, to form the upper half of tunnels. Well, I set the board back down very gently. And I tried to put it exactly where it had been before I had lifted it up.

I apologized to those insects and thanked them for teaching me a great lesson. You see, the first thing I realized was that my decision to move that board back to where "it belonged" was based solidly on good intentions. I wanted to help the grass grow. I was making an improvement. Yet when my eye fell on that board, I lost sight of the total environment. I made a special case out of that board. And my attention was so focused on only one part of the situation – that bent-over grass – so that I had no awareness at all of that whole community underneath. That was invisible to me.

And that is what happens to Indian communities over and over again. Whites look at those communities from the outside, just like I looked at that board. And they get feeling real sorry for all those poor Indians, and they want to help. They have real good intentions. But they don't see any people, they only see Indians. A special category of people who are different from what human beings are supposed to be. The organic life in that community – the organization of it – is invisible to them, just as the life under that board was invisible to me. So they tear the roof off that community to satisfy their curiosity, to see how it functions, because they assume there is no organization.

Actually about all you can say about those communities is that they are different. And it looks to me that in a conformist society, things, behaviour, people that are different are just not allowed. Differences are disturbing. Being different means you need help. And usually the "improvements" that are undertaken with the best of intentions are nothing more than the abolition of differences. Putting things "back into place."

Now in that little story about the board I was telling (you) is something that happened to me, something out of my own experience. When I was growing up I was told all kinds of stories like that, drawn out of the experience of others. It was from that I learned to learn from nature



just as those people learned to learn from observing nature. And that is the real teacher and the real learning.

When the adults in our communities wanted to teach us something, they did it indirectly, through stories like that. We were encouraged to listen and to observe, but nobody ever tried to teach us a lesson by frustrating us. We therefore didn't grow up angry and aggressive as many white kids do. I thought of that the other night when I was visiting some friends. There was a little boy there, an Indian child around nine years old. There were also two other boys, one was eight and the other was four. The nine-year-old boy played all night and nobody knew he was in the room, nobody heard him, he played in silence. The two other boys were not Indian. They fought a great deal of the time and made a lot of noise. There were guns going and every movement they made had to have a sound with it.

That evening made me think about my own childhood games and about the stories we used to hear about going hunting or about war parties. When the adults talked about war parties going out to steal horses, they always stressed the silence that was very necessary for success. You had to be very very still, because people on the other side were always listening. If they heard a bird or an unusual noise they could tell right away that there was someone there. We grew up to really know what was going on in that silent way. You can well imagine how hard it is for people brought up that way to get used to the aggressive ways of city people. These are people who don't talk, who don't make noise, who don't shove themselves out in front or push their way in.

So what happens to us is that we continuously find ourselves pushed aside when we move into the city. I remember going to a PTA meeting together with some Indian friends in a large white community. They were serving a big lunch and we were fairly close to the beginning of the line-up because we happened to be talking near the table when the food was served. What happened was that we ended up at the end of the line. I don't know how ee got there, but people just moved right in, and we found ourselves going back, back, back until finally we were right out of the hall, at the far end of the auditorium and we were standing there talking. Now we got pushed there, we didn't move back there. People got in front of us, so we backed up It wasn't until later that I realized that there was something that made us do that. We were not pushy, we didn't barge in front of anybody. This happens to Indian kids all the time when they first come to the city and they get on a bus or a streetcar. They want to get off at a certain stop, but what happens is that people get on and shove them not only through that streetcar but right out the door. Sometimes they go two blocks and they find themselves outside. Some kids I know have ended up walking ten blocks coming home from school or work. These kind of experiences can be very frustrating, yet Indians don't know what to do about it. Eventually somewhere along the line they become discouraged and the respect they have for other people diminishes. I don't think that they really see the change in themselves, but it happens to them somehow. Their behavior begins to change and they become bitter, but not bitter enough to take any kind of action. What they do instead is they end up quitting their jobs or moving out of their homes. They are constantly on the move in the city. Very few of these people settle down and stay in one place, unless they buy a house. I can remember from way back in the early sixties how we tried to keep a list of people who belonged to the North American Indian club we had at that time. We would phone two hundred people to invite them to a party and we would get twenty, because everyone else had moved. There is no use trying to keep a list of Indian people in the city.

There are other frustrations, too, for Indian kids coming to the city. Many of them come down here to take courses that somebody has advised them to take. Before long they discover that these courses are meaningless, because there are no jobs available. It never fails to surprise me that there are all these courses, some run by the government, and others by private schools, and no jobs in most of the fields they teach. Boys are often told to take welding and they get out and discover that most welding jobs are done by machine. Nobody needs them. Girls take hairdressing courses and when they graduate they are lucky to get a job shampooing hair for the next two years, because the diploma is meaningless and it is only experience that counts. They soon learn that jobs are very hard to come by and they have to find a different way of surviving. They try the Unemployment Insurance Office, but usually with little success. And finally the only thing left to do is to go on Welfare. That used to be quite humiliating for them but things have changed lately with the large number of younger people who go on Welfare. I am told that the Welfare office is much more cheerful a place these days with these relative youngsters sitting there and laughing and joking and not feeling at all embarrassed about having to apply for Welfare. Their spirit affects everybody, even some of the social workers in the office.

Indians use all institutions in a different way than white people, even those created specially to serve them by other Indians. We have an Indian centre in town here called the Canadian Indian Centre, where a lot of the young people end up once in a while trying to get involved or find something meaningful to them. There was a time when we had two or three dance clubs and everyone was trying to entertain these kids in different ways. I used to be a program director and I would ask how many people would want to see the Grey Cup Game, last year's game, we will show it on a film, and about sixty kids would put their hands up. They are all going to come. So we get the film and it ends up that the only people who show are the four of us who are organizing the thing. We are sitting there with twelve cases of Coke and a whole lot of sandwiches and nobody shows up. The same thing happens when we organize a dance. Nobody comes into the auditorium where the dance is being held, but there is a steady stream of kids coming and going, maybe two hundred kids during the evening. They look in the door and see that there is nobody there yet. So they hang around in the hallway and talk to each other and then they leave. Then another two or three will come and see that nobody is there and away they go, meeting others on the stairs, talking for a while, and maybe they all leave together. Sometimes the place gets filled up just about midnight when it is time to close up, and you see people leaving in small groups. The point is that the kids are using the place, but not in a way that we had planned for them. They use it to gather together with people they like and to meet new people, perhaps, but they don't want to commit themselves to any scheduled program. It is very much like a PowWow for them. If you go to a PowWow you will find that people who have never met before will get together to build a fire. A woman will build a fireplace and she will bring over some twigs and you will see somebody else coming out and startint to dry their meat, preparing to stay for three or four days. They find a way of being comfortable together, with no activities planned ahead of time. The Pow Wow goes on, but nobody tells you that you have to dance or dress up or not dress up, for that matter. You can spend three days jsut visiting other teepees, learning about medicine, listening to legends and stories or trading something you got or maybe sharing some experience you have about farming or something else.

We often do things for different reasons than white people. A while back, I used to have a dance group, and any time we went to perform anywhere we were invited, the first question that I was asked by the group was: "Are they going to feed us?" and I'd say: "No, but they're paying us two hundred dollars to go there." And they'd say: "Is there any other place we could go this weekend?" "We can go to Orillia, but they're not going to pay us any money." "Are they going to feed us?" "Yes". "OK, then, that's where we're going to go." Money had no meaning to them and it wasn't just the food, but rather something to do with being with other people. I don't know how to explain it, but that's where I, too, wanted to go, where we could meet people and maybe all enjoy ourselves over a meal.

Indians see a meal much more like a ceremony. A few nights ago I spent an evening eating moose steaks with some Indian people and some white friends. There was some booze there too, but people were only interested in the food and that's what they talked about. Eating together is tremendously important and it probably goes way back to a time when we used to share all our food and game and that created a community. Kids really miss those communal meals in the city and they go home every other weekend, if possible. They'll go back home and when they get there, they'll have such a good time that they decide to stay an extra day. They will miss work on Monday and sometimes they will miss Monday and Tuesday. After two or three months the boss will say, you're not reliable and we can't depend on you, you're not a responsible person. So he finds himself on the street going to the Welfare office.

Our attitude towards work is very different, too. It is often said that Indians have such a hard time surviving in the white society because they are lazy, they have bad work habits and they cannot be depended upon. Again, it is a question of Indians looking at work in an entirely different way than the white man. Indians can work very hard if the work is meaningful to them. But they can't just go to work and get a paycheque for doing something, if they don't know why they are doing it.

It was very difficult to survive in this country when you didn't have any tools except maybe a bow and arrow. What made it even harder was that there were other people around whom you didn't know, who talked a different language, and who were of a different tribe and sometimes quite hostile. Indians were used to working very hard, but they also functioned by the season. They would work hard during the summer and the fall gathering food, and then they might relax for a couple of months when the cold weather came. But they never say any virtue in work per se. Take a couple of Indian hunters, if they had a strong hunch that deer were coming out around four o'clock in the afternoon, they would not start hunting early in the morning. Rather they would have a good time all day and visit their friends and then they would go hunting at four. I know that many white people frown on this attitude.

If at all possible, Indians will make work into a communal experience. If they can be part of a work team rather than work in the isolation typical of modern factories, they can be amazingly productive. This is a true story, and it happened in Longlac, Ontario: There is a sawmill there and they have men working there three shifts a day. There were a number of Indian people working at the mill. A community development officer went up there from Orillia and spent some time there, wanting to find out how the Indians were getting on. He went to see one of the managers of the plant and he was told that they had a lot of trouble with their Indian workers, the Indians were missing a lot of work. The manager was really disgusted, he wanted to know how to get these Indians to work. He said that every fall, as soon as the duck season come, they have no Indians at the plant, they all take off and go hunting.

The community development officer suggested that he put them all on one shift, let them run a shift. "What about the boss?" said the manager. "They don't need a boss, you will see," said the organizer. It took six months to get the manager to try it. They set a quota for this shift for the end of the year, we'll say a million board feet. Those plants never stop, if you want to go out and have a smoke, then you have to get somebody to come and relieve you. The equipment is not in a very good shape; the conveyer belts keep breaking down and the saws are often dull and then there are fights over who was supposed to sharpen them. When the Indians took over, various things happened. They had no foreman, and when they wanted to smoke, they shut down the plant and all had a smoke together. They also shifted around so nobody would get too tired: if a guy was using his left hand, after a while he would switch with someone who was using his right hand. On October the first they had a million board feet produced and they all went hunting. The belts didn't break down all during that time, and the saws were always left sharpened for the next shift. They did not have one serious problem during all that time and you know what happened? The manager gave them a quota of a million and a half for the next year. That was the end of the productive Indian on that plant.

Indians always discover, sooner or later, like these fellows in the plant, that they are in a "can't win" situation in white society. Even if some of them are lucky enough to be able to function for a while straddling both worlds, sooner or later somebody will come along and change the rules and they are back to base one. When the power is all on the other side, you finally have no choice but to either withdraw or assimilate. But the question is: assimilate to what? It seems ironical that Indians have to face this choice at a time when a great number of young white people are dropping out from society and attempting to live like Indians. I don't believe that the Indian can or will assimilate. But he might well decide to join in some way or another these young people in trying to nudge society into another direction. There was this great orator in United States called Clyde Warrior who used to say that civilization is just a passing phase like the Hoola Hoop or the skateboard, and that if we just wait long enough, it will disappear. The Indian has always been a patient man.

Columbia River and Yakima Indian News
P.O. Box 5, Cooks, Washington

This is the year of tribal elections on the Yakima Indian Reservation. Seven tribal council positions are up for election. It calls itself the "administrative body" of the Yakima tribes. It holds a status of a miniature super-government when dealing with the rights of tribal members and with tribal money. It contends it has all authority and does not have to refer any measure of importance to its own people. This has caused much unrest amongst the Yakima Tribes to the delight of others (States, Federal Govt., etc.). Tribal affairs has deteriorated to a great degree within the last couple of years.

Efforts by the Tribal Council and Bureau of Indian Affairs to attract industry to the Yakima Indian Reservation has not paid off in recent years. Using tribal funds, they have built and provided facilities for FOUR manufacturing plants. All either went broke, or had to move elsewhere. This has thrown over 200 tribal members out of employment on the reservation. Tribal investments in these industries has been sizeable, amounting to more than $1,000,000. This is not federal money, but money owned by the Yakima Tribes. We may lose it yet?

NORTHWEST INDIAN TIMES
Box 2772, Spokane, Wn 99220

Lawrence Aripa has established an art studio at the Coeur d'Alene B.I.A. sub-agency. He is selling the prints of some drawings as stationery. He was a first prize winner at the La Grande Festival of Indian Arts for his large oil painting of a stick game. (One of his drawings is reproduced below.

YAKIMA NATION REVIEW
POBox 632, Toppenish, Wash. 98948

Marlon Brando, movie director and actor, paid a half-day visit to the Yakima Indian Tribe. . . .Mr. Brando stated the reason for his visit was to strive to help the American Indian in his communication struggle with the American public. . . .Brando felt that if the stereotyped image of the red-man could be replaced with a more realistic view of Indian thinking (it) would do more to motivate public concern and action.

In his plan to do this, Brando has enlisted the aide of British producer Peter Watkins to construct the film. . .

The movie will be based, in part, on the best-seller novel "Bury My Heart at Wounded Knee". Brando set a price range of $250,000 (which) could be divided among other tribes from the Northwest who may want to participate and invest in the production.

NORTHWEST INDIAN NEWS
1900 Boren Ave., Seattle, Wa. 98101

EDITORIAL ESSAY BY R.D. Casey

It's time for the Indian people, as a whole, to stand back and survey themselves and where they are going — if anywhere at all. What progress has been made and what should be done to build a real movement?. . .They must now produce a nationalist movement, with national goals and objectives, with an ideology of their own, if they are to survive as a race.

And do not forget that the history books are full of the names of societies and races that did not meet their age's challenge, and they went down the drain. It could happen to our Indian people now — there are no 'chosen' ones. The Gods are very far away, and notoriously hard of hearing. Man must solve his own problems.

All of the Indians must come together in a truly nationalistic movement. Individual tribes fighting isolated battles over old and obscure treaty rights is a certain formula for eventual defeat. Anything won, from that basis, can be just as easily taken away later on. . .

We must meet our challenge today with new leaders, new perspective: the old ones are inadequate. Every other minority movement has thrown up outstanding leadership in this crisis period; only the Indians have failed to do so.

Trust no one in a leadership role who is over 40 — your writer included. We are too much a part of the past.

It is our Indian people who must now seek allies —anywhere we can find them — if we are to survive.

AMERICAN INDIAN STUDENT ASSN. NEWSLETTER
1314 Social Science Tower, Univ. of Minnesota, Minneapolis, Minn. 55455

The National Science Foundation will soon receive a proposal submitted by the American Indian Students from the University of Minnesota campus to excavate a Pioneer cemetery. Many archeologists and anthropologists receive large amounts of money to dig and desecrate Indian graves. They receive the grants under the pretext of learning about that tribe's burial customs, diseases, etc.

To this day, Indian people have wondered about the life style, burial customs, etc., of the Pioneer invaders. Now we may have the chance to dig, label, and learn about that noble white savage! The following is an excerpt of the proposal being submitted:

STATEMENT OF PURPOSE: While many books are available dealing with the history of the founding of Minnesota, very little has been written from the point of view of the pioneers who lived the frontier experience. These pioneers, for the most part, did not write books, and therefore, many gaps exist in our knowledge of their beliefs and values or their actual day-to-day life. In cases where no written history is available, the researcher must turn to the methods of the archeologists who have developed techniques whereby they can interpret past events on the basis of excavations of the material remains of past societies. . .

We wish to make a contribution to the knowledge of Minnesota residents of their pioneer ancestors. We therefore propose to excavate Pioneer Cemetary located in Minneapolis at the corner of Lake St. and Cedar Avenue. We believe that be carefully excavating this burial site, we can make a valuable contribution to historic scholars concerned with understanding pioneer community life. . .

This proposed excavation will also provide valuable cultural information. By carefully noting the type of grave goods associated with each skeleton, we can discover the kinds of material objects that had the most meaning to these pioneers. These goods will allow us to make conclusions about pioneer religious life and the specific nature of their primitive beliefs in the afterlife. . .

(After our studies) the skeletons and grave goods can go to the State Museum in St. Paul where they can use this material for display of original pioneer burial customs in one of their marvelous glass cases.

RIVER TIMES
Fairbanks Native Community Center
102 Lacey, Fairbanks, Alaska 99701

The first issue of this twelve-page tabloid newspaper is dated September 27, 1971. It contains editorials, poetry, photographs, news items involving land claims, programs, and village politics. Their statement on the Alaska Land Claims appears below:

Two important facts about the native position on land claims need to be understood at the outset.

First, the land we claim is ours in law and justice.

Second, the transaction now taking place in Washington, D.C. is a forced sale of our land.

. . .What the Congress is now doing is extinguishing our rights to the land. The joining of our legal rights, our moral claims, and our political rights makes it clear that we have every right to insist upon the best terms possible in this forced sale in Congress.

Our position is a moderate one.

We are asking first of all that we be given free title to 60 million acres of land, over which no party, not even the United States, could assert any interest or claim. . .

Secondly, we are asking for a cash settlement of $500 million dollars, or about $1.50 an acre given up. Given the mineral, oil, and gas potential, this amount seems pitifully small. We would prefer to set the sale price after the true value of the land was known. . .

Third, we are asking for a share in the future resources taken out of the State of Alaska through the so-called 2% overriding royalty.

KENOMADIWIN NEWS
P.O. Box 402, Thunder Bay F, Ont.

Would you send some food and clothing. We have some use for them. Everything works well the way we put things to use. All these things I have told, I speak the truth. It is true that every body is always short of money. It is known that there is no jobs, and work that makes money.

We have a way to sue the clothes if sent to us. That is all. We are happy that we have been helped this much. What we want can really happen, so that when it does we can really help ourselves the Indian. This land is really being exploited by the whiteman. We are unable to speak English; we can only speak Indian when we talk. Councillors from Kasabonika, Ont.

(Translation from the Cree language. Clothes on the Canadian side can be mailed direct to Chief, Kasabonika, Ontario via Central Patricia. People on the American side may send clothing and/or food to Akwesasne Notes, Mohawk Nation, via Rooseveltown, N.Y. 13683 and it will be forwarded to Kasabonika.)

SIKSIKA
Box 135, Gleichen, Alberta

The first issue of this new publication is dated October 1, 1971. It is a 10-page mimeographed "newsletter of the Blackfoot Reserve". The sataff is composed of young adults (except one). Contents of the first issue: editorial, social service announcement, interviews with three Blackfoot adults working for Indian Affairs Education programs, a short story by Andrew F. McHugh, report on the youth group, jokes, report on a basketball umpire's seminar, employment opportunities, changes in band tribal administration staff, and miscellaneous announcements of coming events.

CHEROKEE ONE FEATHER
P.O. Box 501, Cherokee, N.C. 28719

(44)

Indians everywhere are on the move now. Oklahoma Indians are well within their rights to demand an equal share of the current federal dollar. However, when they support the status quo in the Bureau of Indian Affairs, we cannot understand them. They seem to us to be selfish, perhaps politically motivated, and as a man with one leg in the white side of the river, and one leg in the Indian side of the river, and about to fall into the mainstream on their backside.

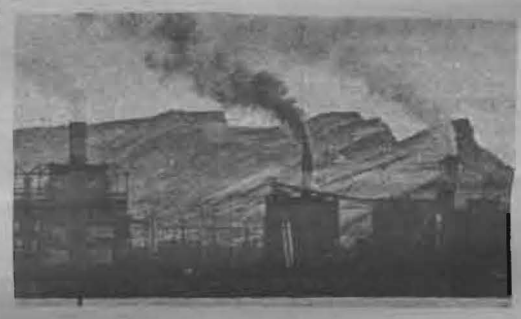
U.N.A. FORMS BUREAU OF CAUCASIAN AFFAIRS

DINE BAA-HANI
Box 527, Fort Defiance, Navajo Nation 86504

The Chinle good guys have announced plans to construct a large power plant in downtown Los Angeles in view of the increasing demand for power on the reservation. Robert Salabye pointed out in a recent interview that with plans for 3 air conditioners, 4 television sets, 20 lights, 3 or 4 washing machines in every hogan, the Navajo tribe is going to have to look elsewhere for electricity. The engineering students at Navajo Community College have designed a new revolutionary power plant that runs on excrement and Indian geologists have discovered tremendous reservoirs of crap in the Los Angeles area. Permission to operate and build was obtained from the Kiwanis Club of the 103rd Street area of Los Angeles.

Not only will the Navajo receive electricity from this plant, but it was pointed out that profits of 300 million annually will roll into the coffers of the tribe. The people of Los Angeles will also benefit, gestured Salabye, for royalties of 1.3 million a year will be paid to the Los Angeles Garbage Department Retirement Fund. Plenty of jobs, too, he pointed out. A full 73 and ½ percent of 270 jobs will be offered to the white people of this area. We are sure this will make a great dent in the unemployment problem of Southern Calif., exclaimed another Chinle spokesman; it was later revealed that a problem of finding qualified personnel will be a problem and that some jobs originally planned for whites will be turned over to Indians.

It was casually noted in the interview that there will be some pollution from the plant. Seems some 1000 tons of pure shitoxide will be emitted daily. Salabye was reluctant to call this pollution as he proclaimed, "It is only a matter of taste and I am sure these people will learn to enjoy brown skys as a change from the



black ones they now have." When questioned why these people were not informed of the full effects of this plant prior to the signing of the contracts, the Chinle good guys pointed out that these people were rather simple in nature and perhaps they would not have realized the far-reaching benefits of this project.

After all, Bob said, "We are even naming it White Man Power Project."

The shit fuel will be strip mined in the Beverly Hills area and 50,000 people will have to be relocated because of the operation. Total reclamation of the area will be exercised except for pits, mounds, acids, and other effects incidental to strip-mining operations. The mine will destroy 150 churches and four grave yards. This will actually benefit science, pointed out the Chinle group, for the Department of Study of Foreign People at Navajo Community College will be put on display at the Navajo Tribal Museum at Window Rock for all to enjoy.

(The two pages on Black Mesa in this issue will put this piece of satire in focus for newcomers to the current situation in Navajo Nation.)

SUN TRAILS
SUPO 20929, Univ. of Arizona, Tucson

This is a new publication, its first issue dated June, 1971. It is a literary quarterly, which "hopes to be a vehicle for the creative expression of the American Indian people, particularly Indian students."

THE WARPATH
Box 26149, San Francisco, Calif. 94126

United Native Americans is proud to announce that it has bought the state of California from the whites and is throwing it open to Indian settlement. U.N.A. bought California from 3 winos found wandering in San Francisco. UNA decided the winos were the spokesmen for the whites of California. These winos promptly signed the treaty, which was written in Sioux, and sold California for three bottles of wine, one bottle of gin, and four cases of beer.

Lehman L. Brightman, the new Commissioner of Caucasian Affairs, has announced the following new policies:

The Indians hereby generously give the whites four large reservations of ten acres each at the following locations: Death Valley, the Utah Salt Flats, the Badlands of South Dakota, and the Yukon in Alaska. These reservations shall belong to the whites "for as long as the sun shines or the grass grows," (or until the Indians want them back.)

All land on the reservations, of course, will be held in trust for the whites by the Bureau of Caucasian Affairs, and any white who wants to use his land in any way must secure the permission of Commissioner Brightman.

Of course, whites will be allowed to sell trades and handicrafts at stands by the highway. Each white will be provided annually with one blanket and one pair of tennis shoes, a supply of Spam, and a copy of the Life of Crazy Horse.

If you are competent enough, you may be able to be a BCA reservation Superintendent. Applicants must have less than one year of education, must not speak English, must have an authoritarian personality, proof of dishonesty, and a certificate of incompetence. No whites need apply.

Commissioner Brightman also announced the founding of four boarding schools, to which white youngsters will be sent at age 6. "We want to take those kids far away from the backward culture of their parents," he said. The schools will be located on Alcatraz Island, the Florida Everglades, Point Barrow, Alaska, and Hong Kong.

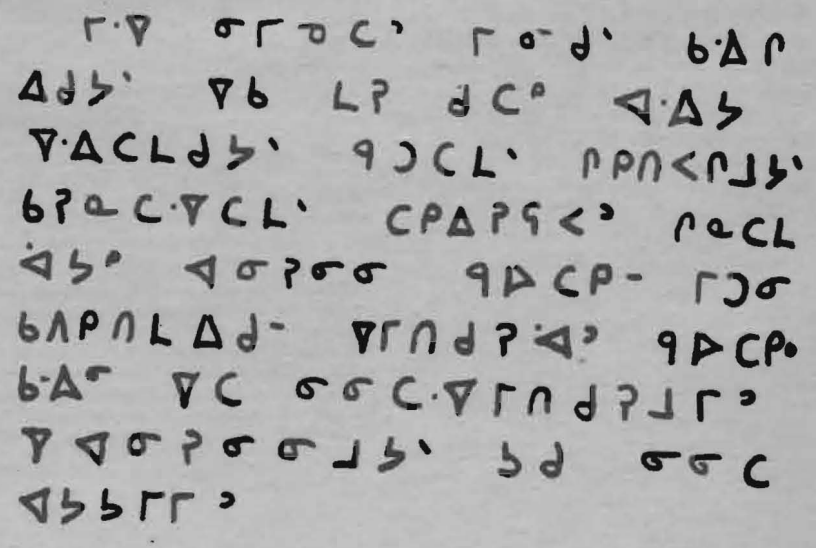
All courses will be taught in Indian languages, and there will be demerits for anyone caught speaking English. . .All students arriving at the school will immediately be given IQ tests to determine their understanding of Indian language and hunting skills.

Hospitals will be established for the reservations as follows: whites at Death Valley may go to the Bangor, Maine hospital, those at Utah Salt Flats may go to Juneau, Alaska, hospital, those at Yukon may go to the hospital in Miami Beach, and those at Badlands may go to the hospital in Honolulu, Hawaii. Each hospital will have a staff of two part-time doctors and a part time chiropractor who have all passed a first aid-test, and each hospital will be equipped with a scalpel, a jackknife, a saw, a modern tourniquet, and a large bottle of aspirin.

In honor of the whites, many cities, streets, cars, and products will be given traditional white names.

. . . One famous Indian movie director has even announced that in his upcoming film, "Custer's Last Stand," he will use many actual whites to play the parts of the soldiers, speaking real English, although of course, the part of Custer will be played by noted Indian actor Jay Silverheels.

Certain barbaric white customs will, of course, not be allowed. Whites will not be permitted to practice their heathen religions, and will be required to attend Indian ceremonies. Missionaries will be sent from each tribe to convert the whites on the reservations. White churches will either be made into amusement parks or museums, or will be torn down and the bricks and ornaments sold as souvenirs and curiosities.



on Indians at court

By Jack Waugh

Santa Fe, N.M.

(from the Christian Science Monitor, Sept. 1, 1971)

When the white man overwhelmed the red man and took charge of his affairs, he carried with him one instrument the Indian never quite mastered: the courts.

Rifles: the Indians were soon sharpshooters. Horses: they were quickly outriding their teachers. But courts: somehow they just never quite got the hang of those.

They usually couldn't afford to take their cases to court and even when they could they often found little justice there. With some exceptions, court cases have not gone well with Indians. The litigation too often has misfired, backfired, taken away Indian land, and even landed Indians in prison.

But now suddenly the red man is catching on, and the Indian warpath is bending through the courts as never before. An epoch may be dawning of pro-Indian litigation that may be as far-reaching as litigation in behalf of blacks through the '50's and '60's.

Shingle hung out

A small cadre of lawyers, called the Native American Rights Fund, has hung a shingle in Boulder, Colo., which reads: American Indian causes only. Ten lawyers strong and expecting to grow to 14 (at least three of them Indian), the fund gets most of its money from the Ford Foundation—$250,000 so far. And it pushes a type of litigation Indians have rarely seen pushed before.

The fund has only just spun off from its parent organization, the California Indian Legal Services. But already it is juggling a galaxy of cases which, if won, will plow new Indian legal ground.

For instance:

The fund, on behalf of five Navajos and the Jicarilla Apache of northern New Mexico, has leveled a suit on the federal government to halt construction of coal-fired electric-power plants in the Southwest. The case has taken the Secretary of the Interior to court to force his departments to live up to the provisions of the National Environmental Policy Act, which would require government agencies to make a full environmental study before letting the plants be built.

Another related case is one the fund is pushing against Peabody Coal Company to halt strip mining at Black Mesa on the Navajo and Hopi reservations. The mesa is the source of coal for two of the power plants. The suit, brought by 62 Hopi traditionalists, alleges that the agreement permitting Peabody to mine the mesa was illegally granted by the Hopi Tribal Council. By implication the very legality of the tribal council itself is under question by traditionalists in the tribe, who fear the destruction of the Hopi way of life.

In another case, the fund, on behalf of the Paiutes, is suing the Bureau of Reclamation to stop it from siphoning water from the Truckee River, which feeds fast-falling Pyramid Lake, the sole source of livelihood for Paiutes in Nevada. The bureau has been drawing water from the Truckee to give to white farmers, and Pyramid Lake has dropped 80 feet in 20 years.

Heavy odds faced

The fund has also sued to protect Indian fishing rights in the rivers of Washington State. And it is appealing a decision now in the Eighth Circuit Court of Appeals to halt the Army Corps of Engineers from flooding Winnebago Indian land in Nebraska.

These are but a handful of the cases. All struggle against heavy legal odds. David Getches, the white lawyer who heads the fund, says, "We just have to be optimistic each day. We have had plenty of defeats. But we get used to it. Our clients have been teaching us to be used to it."

In number, the cases the fund could take on are endless. But it picks and chooses, trying to pursue cases which gradually will develop a body of precedent that will ultimately give Indians their full rights under the law.

Fund lawyers therefore eagerly take any case that will advance tribal sovereignty, enhance economic independence and self-determination, or carve inroads into discrimination and mistreatment of Indians. For the first time in history, litigation on behalf of the American Indian is gathering itself into consistent strategy.

"It is important," Mr. Getches says, "to bring our cases in the right order. What we are after are ways to combat cultural genocide . . . and the tendency in the larger society to run roughshod over his basic human rights."

NOTES AND COMMENTARY ON LEGAL MATTERS OF INTEREST TO INDIAN PEOPLE AND THE LEGAL PROFESSION

The Georgetown Law Center has received a $200,000 grant from the BIA to establish a one-year pilot project "Indian PostCorrectional Rehabilitation Program." Counselors will be stationed in Los Angeles, San Francisco, Phoenix, Billings (Montana), Aberdeen (South Dakota), Albuquerque, Minneapolis, Oklahoma City, Seattle, and Denver to work with Indians imprisoned at state and federal institutions.

Richard Trudell, Santee Sioux from Nebraska and a third-year law student at the Columbus School of Law of the Catholic University of America, has been elected national president of the American Indian Law Student Association. The group has more than 80 members at law schools throughout the U.S. Trudell is also a vice-chairman of the American Bar Association Indian Affairs Committee for the Secion on Individual Rights and Responsibilities. The group's offices are c/o American Indian Law Center, 1117 Stanford, N.E., Albuquerque, N.M. 87106.

The Robert F. Kennedy Memorial Fellows Program is concentrating on the rights of children for the current year. In addition to such general rights as enough food, decent shelter, medical care, etc., it will concern itself with supporting Indian self-determination, work against the oppressiveness of boarding schools and county school systems. Efforts will focus on developing independent schools controlled by Indians, or modification of county school policies and programs. Fellows receive a base salary of $5,000 per year. Applications can be made to the program at 1054 31st St., N.W., Washington, D.C. 20007.

A selective bibliography of material in the University of New Mexico Law Library's special collection in American Indian Law has been compiled by Joseph D. Sabatini, Asst. Librarian. A Copy of the bibliography will be sent upon request to Abby Abinanti, c/o Indian Law Center, University of New Mexico, Albuquerque, N.M. The materials listed can be loaned by mail from the UNM library for those wishing to benefit from this unique collection.

The Center for Law and Education has received a two-year grant from OEO to provide legal assistance to Indian people, tribes, and community organizations in matters concerning education. The center is already involved in cases of Indian education legislation now pending before Congress, contracting for administration of Johnson O'Malley funds, contracting for administration of BIA schools, Title One problems, discrimination against Indian students by public school officials, mistreatment of Indian trainees in a BIA sponsored vocational training program, and the takeover of control of schools by Indian communities. For further information, contact Daniel M. Rosenfelt, Center for Law and Education, Harvard University, Cambridge, Massachusetts 02138.

An index and summary of cases involving Indian rights and matters is included in a larger bulletin issued by the National Clearinghouse for Legal Services. New cases, new developments, and decisions are sent in by lawyers all over the U.S. The bulletin can be obtained on subscription from Margaret M. Johnson, director, at the Northwestern University School of Law, 710 North Lake Shore Drive, Abbott Hall, Chicago, Illinois 60611.

The Indian Education Law Project is seeking a senior attorney for its office in Boulder, Colorado. He will be involved with Legal Services projects and Indian tribes and organizations and will work with federal education programs, Indian boarding school problems, etc. Apply to Dan Getches at Native American Rights Fund, 1506 Broadway, Boulder, Colorado 80302.

The National Indian Justice Planning Association, Inc., is working on a well-integrated criminal justice system, giving full consideration to tribal customs and culture, for any interested reservation. It is an outgrowth of the Indian Justice Planning group funded under the Omnibus Crime Bill to provide planning and technical services to tribal governments. It's offices are at 126 Old Post Office Building, Santa Fe, New Mexico 87501.

RECENT LEGAL MATTERS AND RULINGS OF INTEREST TO INDIAN PEOPLE AND THE LEGAL PROFESSION

St. Marks v. Canan (No. 2928 (D. Mont. Jan. 20, 1971). Tribal Governments Subject to One-man/One Vote Requirement. The court found that the BIA must either redraw the geographic divisions of the reservation for representation on the Business Committee of the Chippewa-Cree tribe so that they contain equal amounts of voters, or to have the candidates be nominated and elected at large by all eligible voters.

Donahue v. California Justice Court (plaintiff represented by California Indian Legal Services) California fishing laws do not apply to an Indian who fishes on another tribe's reservation with permission from that tribe. So held the California Court of Appeal. However, the decison is not entirely satisfactory in regard to state jurisdiction over persons fishing without tribal permission, and will be appealed to the U.S. Supreme Court. If the court agrees, every reservation will be free to adopt fishing ordinances, to punish violators, and 18 U.S.C. †1165 empowers the federal government to fine and imprison those who go onto reservations to fish without authorization.

Native American Church v. Arizona Corporation Commission. DNA Legal Services may appeal this case to U.S. Supreme Court. the State has refused to allow the Native American Church to incorporate, saying its use of peyote caused it to be organized to pursue illegal purposes.

U.S. Court of Appeals decides Arizona Welfare Program violates Federal Law. On Sept. 14, 1971, the court decided that unless Arizona immediately changes its welfare program to comply with the Federal law, more than $34.6 million of federal assistance to the state will be cut off. Dinebeiina Nahiilna be Agaditahe (DNA Legal Services) of the Navajo Nation had intervened in the case because many Navajos had been disqualified under the State regulations. For instance, one of the regulations required that where a child was living with a relative other than a parent, that relative must have legal custody of the child before either one of them could receive assistance. Many Navajos leave children with the extended family for lengthy, but temporary, periods of time.

Alvarado v. Alaska (No. 704 Alaska Sup. Ct. July 6, 1971). The Supreme Court of Alaska has held that the method by which juries are selected must be at random from a source reflecting a fair cross-section of the community in which the crime occurred. The case was brought by a member of the Alaska native culture, who lived in a fishing village about 450 miles from Anchorage. His trial had taken place in the third judicial district, which selects jurors from a radius of 15 miles of Anchorage. The court foumd that the differences between life in the native village where the crime allegedly took place and life in Anchorage were so significant that exclusion of all native villagers as prospective jurors violated the constitutional requirement of impartiality. The state had argued that there would be too much expense in obtaining native jurors, but the court ruled: "We cannot afford to succumb to the temptation of convenience by allowing the machinery of justice to become inflexibly entrenched within the enclaves of our major cities."

Gayton v. Morton (D.S.D., filed Apr. 14, 1971) This class action (meaning that it applies to all persons similar to the ones filing the suit) successfully challenged the policies of the Bureau of Indian Affairs officials who were denying husbands or wives who were separated from their spouses appointment to the federally-sponsored vocational training program, commonly known as "relocation".

Indians of All Tribes from Alcatraz are still active in the Indian movements: Sioux John Trudell is employed as youth coordinator by Oklahomans for Indian Opportunity in Norman, Oklahoma. LaNada Means is working in her own reservation at Ft. Hall, Idaho, in the area of individual legal rights against nagging reservation injustices.

Brooklyn is the site of the first American Indian Service Center on the Eastern Seaboard. Space in the center, provided by the City of New York, is allocated to Indian organizations and interested individuals. It is at 4201 Fourth Ave.

Construction of a graphic arts building at Haskell Junior College at Lawrence, Kansas, will be underway soon. It is costing the Bureau of Indian Affairs $808,000 to build.

Schaghticoke tribal officials at set a meeting for October 9 in their homeland at Kent, Connecticut. However, local authorities denied permission to hold a powwow, ceremonials, or dances, forbid the display of Indian goods, and sent a state representative to oversee the affair.

Ninth Circuit U.S. Court of Appeals (Sept. 1, 1971) decides that the BIA has an obligation to protect the Navajo people by regulating traders and trading posts on the reservation. Another DNA Legal Services case. Judge Warren Ferguson, writing for the court, described the trading posts as a "system of unregulated monopolies allegedly imposed upon the Navajo Indians by Government officials." Rockbridge v. Holmes.

The Republican National Committee put out a press release last month headlined, "Nixon Administration Appoints Ethnics to Small Business Administration Advisory Councils." Strange that white people don't have ethnic backgrounds too.

Minority pressures have resulted in the addition of 16 "special concern sessions" to the White House Conference on Aging, held once every ten years. One of the sessions will be devoted to the problems of the elderly Indian. It is scheduled for December 1st at the Washington Hilton Hotel.

Datsun dealers in Arizona have trained 15 Apaches, Cherokees, Hopis, Navajos and Papagoes in a special two-week course in automotive service and guaranteed employment as service personnel to those enrolled.

History repeats: When tiny Laura Wittstock of the Seneca Nation was arrested in the BIA "raid" in the American capitol, her arresting officer was named George Washington.

The National Indian Youth Council has petitioned the Federal Communications Commission to deny broadcast license renewal to Albuquerque station KGGN-TV on several ground. NIYC alleges the station gives almost no coverage to the 78,000 Indians in its viewing area, out of its 76 employees none are Indians, and it telecasts stereotyped news about Indians. KGGN has one month to answer the charges.

Charlie Edwardsen, executive director of the Arctic Slope Native Association uses such strong language when in Washington on business that his Congressional Hearings are rated "X". On the other hand, Chippewa Al Wensman of Minneapolis AIM says that as a child he was so shy he declined to lead his Bible class in silent prayer.

Two hundred years of North American Indian art will open at the Whitney Museum of American Art in New York City from November 16 to January 9. The exhibition will contain nearly 300 works borrowed from museums and private collections throughout the U.S. and Canada as well as five European countries and Australia.

Senate hearings will be held November 22 and 23 before the Subcommittee on Indian Affairs of the Senate Interior and Insular Affairs Committee on the Trust Counsel Authority Bill proposed by the Nixon administration. Open to the public, the hearings will commence at 10 a.m. in room 3110 of the New Senate Office Building in Washington, D.C. The intent of the bill is to "eliminate the intolerable conflicts of interest" within and among federal agencies concerning Indian resources and rights.

(thanks to the American Indian Press Assn.)

Prisons are cruel places for any man – the experience for Indian men and women is even worse. The ones on the inside are doing all they can do within the extreme limitations of their circumstances. They form Indian culture groups, establish self-help programs, even halfway houses. It is up to people on the outside to do their part. If there is a reformatory, prison, mental hospital, delinquent children's "home", etc., nearby, make arrangements to visit regularly. You are needed to provide job and parole opportunities, to keep morale up – just to be there. We send this newspaper to any prisoners – send us names and addresses. Also, we will match any contributions we receive, dollar for dollar, to send in books and materials to Indian people in prisons. And to those of you inside – let us know what you need – and just how we can help.

NOTES: During recent schooling at the employment office, I learned that interviewers must make a decision as to the ethnic identification of every person applying for work. They may not ask anyone to help make the judgment, and they cannot ask YOU what you are. From comments of interviewers, I learned that if they are uncertain of your racial origin, they will identify you as "White". Every form filled out at an Employment Office in the U.S. has on it an identification number which places you in some ethnic group.

We of the Sacramento Indian Center are initiating a "Red Card Campaign." If every Indian group will issue a light red card with their stamp and note on it, "This will introduce (NAME) who is an American Indian", and urge all Indians to carry and present these at any and all interviews, the statistics will change and we will see many more opportunities for Indian people in every field.

Virginia Card
Sacramento Indian Center, California

NOTES: I am head of our Indian Club at Santa Fe High School. I would like to see some sort of write-up on how to start an Indian Club. I have some ideas, but would like to see what you have to say.

Patricia Loretto
Santa Fe, New Mexico

(Readers who have had experience with High School Indian Clubs are invited to write in their methods, activities, problems, ideas, etc., so that we will have information to do such an article. The Editors)

REDEYE

DEAR SISTERS AND BROTHERS: I'm really sick and tired of the overt and/or unconscious racism of Indians toward our Black sisters and brothers. In the white way of thinking, the Blacks are at the bottom of the totem pole (socially) and it's not OK to be friends with them or praise them.

Indians swallow this and gulp for the air of friendship with the whites, lest they also drown, as they are next to the bottom.

Indians say they are offended by the Black's loudness, vulgarity, and materialism, but Indians also possess these traits, especially when they've had a few. I think all of us learned it from white conquerors' logic and white male supremacy, starting in with the Spanish, then Scandinavian, English, French, German, Irish.

Please, realize our common oppression and learn how close the Red and Black have been in the past — Seminole, Creek, Cherokee, Chippewa, (Anishinabe), Sioux, Ute, Iroquois. We have all benefited from their brainpower, humor, and strength. Don't be jealous of the tokens of pacification which the whites dole out.

Kathy Smith
Minnesota

NOTES: We see by the fine paper your courageous stand against Indian discrimination.

Our state of Oklahoma has in the past years given much credit to our Indian people for their good contribution and representation to society.

One of the greatest society among the Indian people here is their Christianity, with their many fine churches, programs, and conferences here, equal to any.

An Anonymous Contributor
(due to religious position in state,
I withhold my name at this time.)

NOTES: Before I met you and White Roots of Peace, I, like many other Indians, had felt that I was thinking Indian already. But after seeing you and talking with all of you after your program at Wesleyan University two years ago, I really found out that I was not thinking Indian at all, and I really had a lot to learn.

This is why I felt there was such a great need for more of our native people here in New England, who have lost so much, to have the opportunity that is generated by White Roots of Peace.

What I would like to offer in the way of a suggestion is that you publish a schedule of your appearances in different areas so that all of our Brothers and Sisters can have the opportunity of experiencing your magic when you come their way.

One place in New England we would like you to be is at Plymouth, Massachusetts, on American Thanksgiving Day, when the United American Indians of New England and all of our Brothers and Sisters return to Plymouth where it all began and proclaim Thanksgiving Day once again a National Day of Mourning for all Native Americans who have so much less to be thankful for.

In Massachusetts, the "modern-day Pilgrims" will be ending their 15-month long celebration of their arrival here in our land with all sorts of festivities Thanksgiving week. So we need to demonstrate how Native Americans feel about all this after their "351 Years of Sorrow". We are asking for support just as good or better than last year when we and our Brothers from American Indian Movement (A.I.M.) and many others buried that cursed rock at Plymouth!

Anyone wanting more information can write to Frank James, Barn Hill Road, West Chatham, Massachusetts 02669, or to myself.

Tall Oak
Box 154
Charlestown, R.I. 02813
(phone (401) 364=8859)

NOTES: I was wondering why Indian Affairs from archives are not consulted more often. I recall a very great thinker of Seneca Nation by the name of Arthur C. PArker. He was a member of Society of American Indians at the time Montezume was in action.

I am aware of the suppression of our greatest minds. You never read of Chinquilla who made a school exposure many years ago. Before she died Chinquilla told me she had just begun to realize she was a prisoner in the employ of the B.I.A.

I received a message of the passing of a very good and kind friend, Miss Ella C. Deloria, loved by all. Her writings were realistic. Ella taught the truth. Her little Blue Book will be found someday and we will say, "Well done."

WaWaChaw
New York City

NOTES: May I call your attention to the fact that since early in this century, some American Indians have been professional anthropologists. The list would include Arthur C. Parker (Seneca) J.N.B. Hewitt (Tuscarora) and Francis LaFlesche (Omaha), as well as contemporaries such as D'Arcy McNickle (Flathead) and the recently deceased Edward Dozier (Tewa, Santa Clara).

Considering the eminence of these men and their thoughtful contributions to the situations of their peoples, I would suggest that *Akwesasne Notes* might begin to distinguish among anthropologists. Indian or non-Indian, some anthropologists have been reliable friends of Indian peoples; others have been exploitative. In this vein, I also direct your attention to Kay Black's editorial in *Early American* (vol. 4, no. 4).

Murray L. Wax, Professor
Dept. of Sociology
University of Kansas
Lawrence, Kansas

(The editorial reads in part: "But why all the continuing frothing about anthropologists? Truth is, 95% of anthropologists are good guys and if some of their research is faulty, part of the blame lies with Indian informants. In California, there would not have been Claims Commission judgements for Indians had it not been for the 1952 testimony of Dr. A.L. Kroeber and the anthropologists he rallied for support. . . Kroeber substantiated Indian land-occupancy claims."

(We leave the task of replying in support or in criticism of Dr. Wax to other readers. We only suggest here that if anthropologists were more aggressive in dealing with their "exploiting 5%," Indians would not have to be so careful — it is hard to know (at least initially) who's the good guy and who isn't.

(Kay Black, the hardworking and dedicated editor of the California Indian Education Association newsletter can be excused for being partial to anthropologists: she's married to one. But he's a good guy.

(Some of our best friends are anthropologists. The editors)

FRIENDS: We have been going through movement (or what have you) literature for several years. In reading AKWESASNE NOTES, I've noticed what has been strikingly absend in other literature: WISDOM.

Can't really express it well, but I know that Oren Lyons (Onondaga chief) is a very fine man in a way so many others aren't. Carry on!

Jeff and Rose Bush
Buffalo, New York

NOTES: Last Friday was American Indian Day. Why?

Shouldn't there be some sort of day for usurpers of the land?

Louise Cornish
Brighton, Massachusetts

(They call that the Day of Reckoning.) The Editors.

NOTES: I don't know whether you have noticed or not, but the Captain Crunch ice cream bar has changed its name to CHIEF CRUNCHIE ice cream bar. I am trying to find the name of the manufacturer so that I can inquire about their bad taste in advertising.

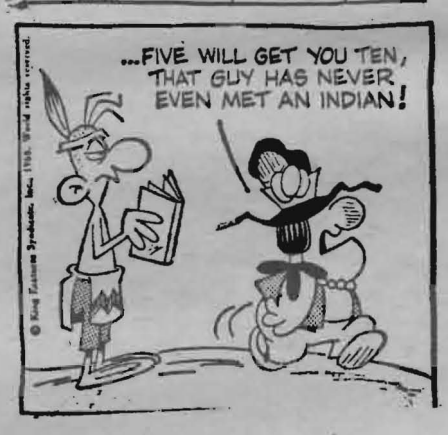
Wilma Hary
Aliquippa, Pennsylvania

NOTES: Our hearts were filled with joy as one man showed true Indian feeling toward his fellow brother. This man is Bill Jeffries, who is a special assistant on Indian Affairs to the Governor of Washington. He brought warmth to our hearts, a feeling that is hard to get in a place like this.

We hope that more of our Indian brothers will take interest in men who are incarcerated. We are not dead in here — we all want to live with the feeling that our brothers care.

John Northwind
Washington Correctional Center
Shelton, Washington

Redeye



NOTES PEOPLE: I don't know how to go about asking escept to ask and hope people understand and answer.

My grandfather was supposed to have spent long periods of time in his last ten years with Indians. I don't know who or where, and because of cultural denial, I can't find out from family (basically) because of his being a kook in Dominant Culture terms.

I want to know what he was and why, because I suspect he was deeply into Native American Church (or wanted to be). Does anyone in California area know of an anglo named Verne Brown (called Paddy) who spent summers with them? He died in 1958, and would have been visiting during the late forties and fifties. He wrote poems and had silver grey hair and beautiful blue eyes.

I want to understand a little of who he was, so please write and tell me about him if you knew. I knew him only sometimes, and want to know him more.

Becky Corwin
132 Oxford St.
Cambridge, Massachusetts 02140

NOTES: As a Poma, I can appreciate NOTES, not unlike my people love rain in the desert.

Diane Enos
Tucson, Arizona

NOTES: A few of us here keep on hoping that the white man's image of the American Indian will someday alter for the better, but it seems like it's going to be a long time yet. (46)

The same old ideas in people's conversations the same old stupid films on the television showing the Indians (played by whites) to be something less than human, etc. It's the same savage Christianity that's been with us since the white man arrived.

The Dean Martin Show on our television 23 September is a good example — full of sick humor. . .This time they went one better and showed an Indian woman in a most disgusting way. I would like to head a protest to whoever is responsible for that show.

Harry Boulby
Barrie, Ontario

NOTES: Please continue sending me your paper. I do find it very depressing; however, it's also interesting and informative.

I really hate to get blamed for everything wrong that happens to a race of one color because I'm from a race of another. I do understand why, but it still hurts. Apparently that is your intent, so, well done, you're accomplishing your objective.

Keep in mind that your publication goes to the sympathizers of your cause. All I can say to you concerning this is: lash out if it makes you feel any better, and good luck in your militant efforts.

As long as I have the space, I might as well stick my foot through the drum and say my piece. Indian history relates that some tribes conquored other weaker tribes, took over their lands, and in some cases took slaves or worse. Now you're condemning the white tribe for doing the same thing. Is there any difference between the old losing tribes' oppression and that of today?

The spoils belong to the victor. It was a good fight, but you lost cause you weren't ready. That seems to be the story all over the world and maybe a lesson could be learned by studying this take-over.

. . .If you could only harness the energies you use up in hate and channel them towards constructive efforts you'd really have something.

Violent militance just won't work. I hope a peaceful united approach will, and good luck trying.

I do believe Indians are beautiful people, and have and will enjoy a lasting friendship with many of your race. You can twist that around any way you want to, but it won't change what's in my heart. Best to you all,

Conrad "Duke" Glodowski
White Deer Indian Traders
Steven's Point, Wisconsin

FRIENDS: It's hard to find the right words to describe how much I've been enlightened by AKWESASNE NOTES during the few months I've been reading your excellent paper. For years, of course, I'd been vaguely aware of the long injustice which the white interlopers have inflicted upon the Indians — and Eskimos and Hawaiians, and anybody else who possesssed something we wanted. But because I hadn't participated actively and consciously in our traditional patterns of oppression, I felt separated from it, and from responsibility. I didn't realize until quite recently that good intentions and moral indignation don't separate one from corruption, if one profits from it. And we all participate and profit, passively, quietly, and by default, if good will is all we offer.

I want to thank you for this uncomfortable knowledge. More important, I want to thank you for showing me that in spite of being treated like dangerous animals or half-witted children, Indians have managed to hang on to their humanity. Somehow, the white oppressors have lost theirs. And while white Americans have steadily grown more greedy, blind, cruel and lazy, the people they have sought to subjugate have grown in the other direction. Everywhere on your pages I see evidence of stubborn pride, abiding wisdom, loving loyalty to one another, and a clear-eyed understanding of your enemies. Your righteous anger is beautiful to behold, because it arises from genuine and immediate outrage. Not from race hatred or moral arrogance or the misguided conviction that one people has a right to impose values and mores upon another, as my ancestors did to yours.

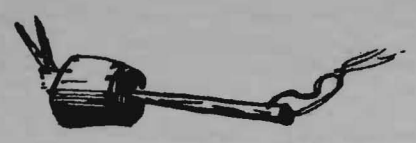
Even as I read about the latest white power play, exploitation, or insult, which you present with astonishing objectivity, I'm filled with a curious optimism. If, after all these centuries or degradation, poverty, and pain, you are still able to gather your strength, celebrate your identity, and cry: enough! — perhaps after all these centuries of smug and swaggering outlawry we will somehow outgrow our bullying ways, give back what is not ours, and learn to love our mother the Earth and the sisters and brothers we share her bounty with. There is hope for you, and maybe hope for us.

Kristin White
New York City

NOTES: In your (August) issue there was a letter from a Miss Stringfellow concerning the Monroe PowWow. I attended the PowWow as a seller (all Indian-made crafts). I think she should be informed that this was really a hobbyist affair.

As for imports, it is unfortunate that it is even sold on reserves by the Indians. At the Oakland Powwow I saw something I think is a step in the right direction. One stand had a large banner stating that no imports were sold there. Another had a sign, "All Craftwork sold at this stand made by the Sioux Indians." You can't get rid of the imports, I don't think, but you can tell the people where they can buy the real crafts.

Pat Rolling Cloud
Campbelltown, Pa.



HOW THEY SEE IT

NOTES: A group of us from St. Andrews College in Laurinburg, N.C., have just spent an entire afternoon reading your newspaper. The realization of many things came to us. I think all of us "white intellectuals" were suddenly feeling a little embarrassed at our skin color, but more important, what it represents.

Thank you very much — for a lot of things. I hope someday I can have the pride in my race that you have in yours.

Jenny Donhauser
Laurinburg, North Carolina

NOTES: Your paper really makes us think about present injustices, and I think we are sincere in trying to destroy any injustice that exists here on the Northern Cheyenne Reservation. Unlike many of the missionary groups, we share a deep respect for things religious in the native culture, not only adapting to the culture, but supporting it and participating in it. The people have asked us to participate in the Native American Church, and we do. So, in short, we feel that we are aiding the Indian cause, providing jobs at our mission (about 200 jobs at present) and a better education than many of the other schools we read about.

If we had more copies of NOTES we would give them out to interested parties.

Fr. Paul Reichling
Blessed Sacrament Church
Lame Deer, Montana 59043

NOTES: Not only do you present the Native American plight with uncompromising honesty, but the coverage of aboriginal struggles around the world makes it very clear that the oppressors are all of the same stripe.

Many times we are given the idea that our problems are unique, and mostly our own fault, rather than interrelated and generally the result of a decaying social system. Peace, Power, and Brotherhood.

Robert Chavez
El Paso, Texas

NOTES: I have been hospitalized twice for disc removal, and would like to hear from any and all Indians I know, or who would care to write.

Strong Horse
4 Riverview Extension
Portland, Connecticut 06480

NOTES: There is a lot of good in your paper, but it does no good to dig up past ills. We have enough sin with us now. The U.S. Government may not be above reproach, but it's all we have, so why destroy it?

There's a new image emerging of the reservation Indian today. He is being shown on TV as a beautiful noble nature lover and forgiving white man's unjust ignorant discrimination and disrespect. The Indian is slowly fighting his way back to his rightful place in God's plan by education and hard work and at last forgiving white man's ignorance of the Indian's noble character.

Mrs. J. F. Harrell
Missouri

FRIENDS: As a white, I feel that I owe an almost unreturnable debt to the Red race. After reading your paper, I am almost ashamed to be white (is this what you want me to feel?) but this is wrong. I was born white, and nothing can be done to change the color of my skin.

However, there must be some way that I can possibly contribute to the Indian cause. . . is this true? I am young, but with a whole future ahead of me that I could somehow attempt to pay a small part of that debt.

Kathy Abeln
Shrewsbury, Missouri

NOTES: It is not possible to win any dispute by using the other man's weapons and rules. To win one must be true to one's own spiritual heritage and values, otherwise any victory is hollow.

Z.R. Harmon
The Faithist Journal
Molina, Colorado

NOTES: Many Indian girls here at the school are interested in corresponding with other Indians and in learning all they can about various tribes.

Wanette Chartier, Social Studies Dept.
Wisconsin School for Girls
Oregon, Wisconsin 53575

NOTES: I received your excellent newspaper, and this was a great happiness. But at once the happiness changed almost to despair.

Alcatraz. Nothing more.

Alcatraz. My heart and the hearts of all Indian friends are wounded. So far, I am ever restless. I can do nothing, complete nothing. Only one thing I can do — pray to the Great Spirit, and tell to Polish Radio of the Alcatraz tragedy.

***Mrs. Stefania** Antoniewicz*
Warsaw, Poland

BROTHERS AND SISTERS OF AKWESASNE NOTES: America's national anthem rises to a dramatic finish with the question: "O say does that Star Spangled Banner yet wave, o're the land of the free, and the home of the brave?"

No. It does not.

America will never be free as long as her rightful owners are pushed onto scattered patches of unyielding land and told to stay there out of mischief.

America will not be free until White Americans face up to their wrongs and try, even at this late hour, to rectify them. Until the people who shrug their shoulders and say, "I've never done anything to the Indians," break out of their indifference and realize that their unconcerned attitude constitutes one of the biggest stumbling blocks for the Indian today, "those who make peaceful revolution impossible make violent revolution inevitable."

America cannot be brave until we tell the truth about white-Indian history to our young, and books like "Bury My Heart at Wounded Knee" takes its place alongside the archaic books where too many people learned that the Indians were a little less than human and were not a fit subject for conversation in polite society.

We cannot be brave while people hold high their self-made banners of religion and shout, "If you're not like us, then we don't want you. We're better off

We cannot be brave while people hold high their self-made banners of religion and shout, "If you're not like us, then we don't want you. We're better than you are."

I am a Christian, often a very sad one. I have seen many indignities committed in the name of Christianity, and my heart hurts because of them. All too many Christians seem to feel that the purpose of the sword of righteousness is closely alligned with that of a sub-machine gun.

Yours for a brave, free America,

Margery Brown Jones
Piqua, Ohio

PUNCH, June 10 1970

"Surely they don't need all those happy hunting grounds?"

NOTES: Your own Indian people resent the paper strongly. They say it is Communist and an insult to the Indian people's way of thinking. I will continue to sell them if you wish me to do so.

Charles Mullready
Wounded Knee Indian Crafts
New York City

NOTES, BROTHERS & SISTERS: I was sentenced to two years for illegal entry into the United States from Canada. I based my defense on the fact that I was Metis (Indian) and had a right to be here.

The United States Code 8USC Sec. 1359 says, "Nothing. . .shall be construed to effect the rights of American Indians born in Canada to pass the borders of the United States, but such right shall extend only to persons who possess at least 50 per centum of blood of the American Indian race." [This right was established in the Jay Treaty of 1794 as belonging to the North American Indian people." Editors]

My mother was Mary nee Gaddie of the Cowess Band from Broadview, Saskatchewan. In 1922 she married Mr. Frank Abdou, an immigrant from Lebanon. I am Kamal Abdou, also known as William W. Childs. I was born in 1923 from this marriage. In 1927, my mother and father separated in divorce. My father gained custody of me, and my mother moved back to the reservation. In 1937, I found out my mother was Indian, so I set out to find her. But the war came along, and I enlisted. In 1946 I was discharged and immediately started my search and found her in the same year. I have been living with my family ever since.

At my trial, the United States placed me in a class that is an exception to the rule. In essence, what they did was tell me I had committed a crime, prove you didn't. But because my mother was taken off the band list when she married my father, a non-Indian, the Canadian government will not say that I am an Indian.

I only wish and pray you can understand my predicament as you can possibly see how hopeless my position really is. But nevertheless, I have entered an appeal because I know I am right.

William W. Childs 33412 D-184
Oregon State Penitentiary
2605 State St.
Salem, Oregon 97310

(There is a need for legal assistance here. Perhaps some Oregon attorney or Indian legal aid group will respond.)

NOTES: I am not a red man, in fact, I am about as far from it as one can be in this society; i.e., a Southern WASP. So my only link with you is one of those "family traditions" which claims to some Cherokee blood — but we all know how valid that kind of guilt-assuaging tradition usually is.

But I am in the struggle. . .and you must know how hard it is to maintain one's dedication and one's source of energy in the face of overwhelming strength (apparent strength) of the oppressor.

But each time I weaken, each time I begin to relax and murmur "oh, what the hell", each time your paper comes to me, filling my heart with fire, and my eyes with light. We may have lost Alcatraz for a while, but AKWESASNE NOTES remains a beacon for all of us. Thank you for being.

Bruce Allnutt
Falls Church, Virginia 22046

NOTES: I for one feel it's about time to "drop" Columbus Day. I am not suggesting one less federal holiday, rather designate it "American Indian Day."

I find it hard to accept the white European's way of thinking an occupied land can be "discovered". The least we can do is to give the American Indian a day of honor since he lost his land and nearly everything else.

Burton Nelson
Hastings, Nebraska

NOTES: Any Indian stamp collector who wants a Master Global Stamp Album worth $20 (with about 1,000 stamps already in it, and 1,000 unaffixed stamps worth another $20), stamp envelopes, and blank pages for the price of postage and insurance alone, I am giving it away to the first Indian stamp collector who writes me in reference to it. The total weight is 15 pounds. Be sure to include a stamped self-addressed envelope so I can return any money to anyone that is too late.

Steven Ross
129 Dahill Road
Brooklyn, N.Y. 11218

NOTES: If anyone knows the Cherokee language and can put it on tapes or records free of charge, I would like to learn it because I am Cherokee and can't speak it.

Rev. Walker White Eagle
512 Waterall St. Apt. 3
Texarkana, Texas 75501

FELLOW INDIANS: We are trying to organize the Indians of Hawaii. From the census, there are 1,126 of us here. Now our problem is in finding them.

Eleanor C. Kaikaka (Quillayute)
POBox 331
Hauula, Hawaii 96717

NOTES: We, the brothers of the Brotherhood of American Indians would like to ask your help and assistance to establish an emergency fund at McNeil Island Federal Prison.

We have sent out requests to different Bureau of Indian Affairs offices, but so far nothing has been done to help us.

It is bad enough to be here incarcerated, yet worse to have a tragedy or death in our family and we cannot go home on furlough, due to lack of funds. We must pay for the escorting officer's expenses.

We have a bank account set up to handle such funds. Send contributions to the address below.

Brotherhood of American Indians
c/o Chairman, Albert Calf Looking
Box 500
Steilacoom, Washington 98368

NOTES: It is bad enough that we are small in population, but must we also be small in our pride? Too many years have gone by now, too many of our ways of life have been number aside for a different life. Our treaties, look at them: all have been broken.

It is time, though, that we be released from America's Prison. We have been America's Prisoners of War for too long. We need to be free, and we need the help from all of our Native People.

Larry Kibby
Oregon State Reformatory

NOTES: Sometime ago, I asked one of the chiefs of the Six Nations who made public appearances such as parades and fairs, why he dressed in Indian clothes which were not of his own culture. He said, "That's what the people come to see."

So I said "You're a T.V. Indian." I only wish I knew then what I know now. Please, people, wear the clothes of your culture. Your cultural dress is a part of you, like an arm or a leg.

We must remember we are people of nations, not an ethnic group, and our chiefs are heads of state. If we dress in our own tribal dress, it won't cause separation, for we know in our hearts we are one people, the real people.

Mrs. W. Chew
Sanborn, New York

FRIEND: This reader still believes you are producing a good paper, but one that suffers from imbalance.

You have articles, all fine material, but all Establishment products. There is nothing wrong with this if you also showed some pieces from the White Left (New and Old varieties) and from the Third World Press. But you don't. Is it because you are essentially conservative yourself? Or the terms of white funding?

Just expand the scope of your publication! It is a fine piece of work, but those reading it would never even suspect there was a Third World!

R.D. Casey
Seattle, Washington

(Again, generally we leave it to the readers to make reply to letters in this column. However, we will supply some specific information here.

(There is no "white funding" of this paper. We receive no grants, no subsidies, and no-one working on the paper is employed elsewhere. We do receive contributions from readers (ranging from 50 cents, $2, $5, maybe $10 once in a while, with larger gifts being rare. We have had no donations larger than $100.

(Of the last issue, more than half of the paper's content was our own, i.e., it was from material that had appeared in no Establishment papers. It contained news from Hawaii, Australia, New Guinea, New Zealand, Chicano poetry, Eskimo news, etc.

(If native people want to know more about the White Left, there are many newspapers on the Left to which they can subscribe. However, we leave it to the Left to become more relevant to the causes of Indian peoples (and this newspaper) than do we try to make the Indian people move to the Left.)

(Mr. Casey's viewpoint, in part, however, can be read on the Indian Press page from the *Northwest Indian News.*)

FRIENDS: Your historical articles are giving me a whole new outlook on American history and politics. Times don't seem to change much, either. The June articles about Sitting Bull after the Little Big Horn and about the massacre of the Indians in Northern California really hit hard.

Mark Jecker
United States Army

BROTHER: In the Late Summer issue on page two you have reprinted an editorial on James Bay Indians. Unfortunately, you have identified it as coming from the *Montreal Star* when actually it is from the *Gazette.*

David E. Pinto
Montreal, Quebec

NO INDIANS HERE

so you've gone sightseeing
on the reservation
your precious camera
hangs from your neck
and the angry noon day sun
releases the sweat
from the forehead you've mopped
a million times
with your monogrammed handkerchief
in stuffy executive meetings
you thought you'd get away from it all
and see the indians
living the easy life
but you're faced by those
unwilling to pose
in their hunger
hopelessness
and grief
these are the weary and the numb
the helpless and the dumb –
there ain't no indians there
they're just distrusting souls
who turn their backs
on the exploitation
of the camera's click
so take your camera back
to your executive meeting room
and snap a picture
of their destiny
in the making

you walk into the tribal council chambers
and stand on the plush carpets
surrounded by the reservation leaders
dressed in suits and wearing ties
so eager to tell you of the projects
that will help reduce
reservation unemployment
they show you the plans of the plants
that will bring the reservation up
to the standards you've set
the smoke-producing progress
that we fear in the cities
will take their toll in time
and all in the name of progress–
there ain't no indians there
they're just puppets
dangling on the dreams
of success and progress
you've tied them to

the indian culture center
on the college campus
guides you to the source and topic
of your term paper
and brings you to the indian student
who knows first hand
what it's all about
long-haired behind the desk
wearing beads and moccasins
talking of the good life that was
before you came
and how he plans to return to it
he is the traditionalist
before alcatraz posters
and indian leaders
geronimo's eyes
tell you no lies
and you think that this
is truly what you've been looking for –
that ain't no indian sitting there
he's just a dreamer
determined in his pursuit
of something to believe in
believing that yesterday
will return for him

you come into my house
where angela davis on the wall
stares back at you
and the posters cry out
revolutionary slogans
that hit harder than my words
and viva la raza tells you
that my blood is mixed
i'm sitting cross-legged
on the floor
with a book of malcom x
open in my hands
your indianism tells you
there ain't no indian in this house
where there ain't no indian posters
and i'm seeing you through
little square glasses
and my eyes reflect your thoughts
there ain't no indians here
there is only me
but if you'd leave your alienation
nationalism
and racism
behind
i'll lead you by the hand
to the hills
the unmarked graveyards of time
beyond the pages of a history book
outside the glass cases of the past
and after you've seen it all
try if you can
to look into my eyes
and tell me that
there ain't no indians here. . .

june leivas

chemehuevi newsletter

MUSEUM EXHIBITION

In the mid-winter of frozen cattle,
sleeping sheep and hand-mown grain;
with our words dead and our blood spread,
we squat in peeling outhouses
of yesterday's movement.

Watching berry beads crack, deer leather
go black, and an old shield become
artifact, we search for exit signs
to the sun. Down ceramic hallways
lined with polished fishhooks,
prayer sticks and our gods' stories,
the morning is a blurry slur.

Lew Blockcolski

NOTICE IN GRAND CANYON NATIONAL PARK

The Hopi Indians
dance for
your pleasure.

They receive no fees
for this.

If you wish,
contributions
may be left
in the baskets.

William Pauly

The People call for justice
White brother, do you hear?
Do the ghosts of the past
Walk at your side,
And does the bitterness of today
Close your heart to truth?
Kinzua
Drowning the history of the Seneca.
The mountain of the Pipestone
Now a place for unseeing tourists to gawk.
Where are the wampums of the Iroquois?
Locked in sterile glass
For sterile minds to view
While the home of the Delawares
Waits to disappear under the waters of Tocks.
Where will our kindness stop?
When the last quiet man
Walks into Eternity?

Betty Oliver

FRAGMENT

I rebelled
  I drowned myself in fantasy
To escape your inert living.
And now I gasp for breath
  because I have lingered too long
away from reality.

Donald Rex Lane
Folsom Prison

trees waved in freedom
and warriors danced naked
to the sun
And life passed by with ease. . .
war came and trees grew taller
and warriors knelt blood
before the sun.
And life passed by. . .
then white man came
to change our ways
. . .where is the sun?
And life passed. . .

– Brenda Joy Bissell

THE SUPPOSEDLY MINUTE EFFECTS (i.e., INTERRUPTIONS IN DAILY ROUTINE, INCONVENIENCES, etc.) CREATED BY EXCESSIVE ANTHROPOLOGY STUDIES OF A SUPPOSEDLY UNSOPHISTICATED AND UNWORLDLY-WISE BACKWARD RACE, e.g., THE AMERICAN INDIAN

Anthropology
Needles hell
Outta me!

Sherman G. Wilson

MISTER SCOUTMASTER

Aging Fred MacMurray God-and-country. . .
Where did you learn your woodland lore?
In the frontiers of East Orange, N.J.
Or in a box of cereal.
Or from your grandmother
¼ Cherokee, of course
Who used to ride a horse
In a Wild East rodeo. . .
Oh, say can you see what you're doing to me?

Are you still scouting for Custer, Mister Scoutmaster?
You of the John Wayne brain
You with your Cub Scouts follow Akila –
Grown white men playing cowboys and Indians
(Without the cowboys).
So, you've seen the error of your ways, eh?
You now play only Indian
While Germans play Jews, I guess.

What will we do for the week's project?
The Eagle Scouts will dig Indian bones in Illinois.
While the last generation –
Kill eagles in Wyoming.

Robert Bacon

THE JOURNEY

I have ridden through that Valley
and I have seen the meadows,
heard the birds, and caressed the flowers.

I have rested in that Valley
and drank from the spring water,
laid upon the grass and welcomed the sun's rays.

I have prayed to the Great Spirit
and bowed my head, cried many tears
and travelled on.

Floyd K. Oliver

WE ARE BROTHERS

Together, side by side, my brothers we
dance the Round Dance, good and free

Cast away your fears and hate
No time left to discriminate
  among ourselves
We are Brothers

Apache, Seminole and Cherokee too
Make room in this Round Dance
  for a Sioux
Says that he's half-breed
has no white kin
Says that he's Indian, let him in
We are Brothers

Together, side by side, my brothers we
dance the Round Dance, good and free
We are brothers.

Sea-Flower

THE INDIAN

Savage,
he refused to warhoop in the Oakland Saloon
and was stabbed.

Richard Bell

PRAYER FOR MITCH

To love Indians is easier
In Vermont than South Dakota
To dangle pseudo-Carrots, white man's hopes:
Acculturation, ivy-covered and sheep-skinned,
Is easier. But not
To watch you work out
Your own eternal questions, estranged and alone.

You don't need me to tell you Green Mountain grass is
Healthier than SoDak grass;
Without Beowulf
Comes no John Wayne;
Where culture stops,
Mankind begins;
Where statues end,
Man breathes and cries.

Not understanding where you've been,
Not knowing what you've seen,
Offering only my heart,
I hear your cries and am silent.

–Dexter Westrum